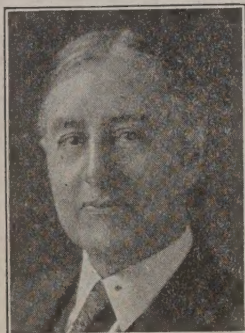


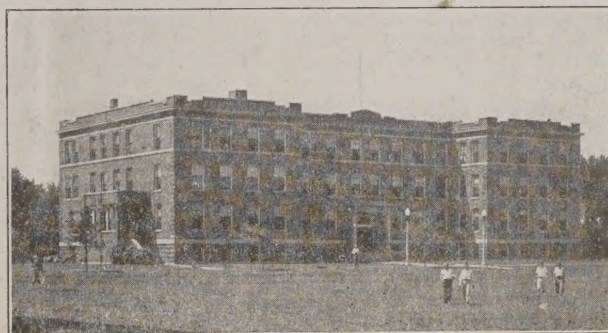
Mrs. D. W. Gerhard

REFORMED CHURCH MESSENGER

EDUCATION DAY NUMBER



Left: The Rev. Dr. Henry Harbaugh Apple, who has resigned as President of Franklin and Marshall College, after a most successful administration of more than a quarter of a century.



Right: South Hall, Men's Dormitory, Elmhurst College, Elmhurst, Ills.



THE FACULTY AND STUDENT BODY AT CEDAR CREST COLLEGE, ALLENTOWN, PA.

PHILADELPHIA, JANUARY 10, 1935

ONE BOOK A WEEK

INDIA AGAIN

It seems as if almost the only thing I do is to write about India. There is one book a week appearing worthy of attention and containing something new and fresh about it. "Insights into Modern Hinduism," by Hervey de Witt Griswold is such a book. It is really a valuable contribution to our comprehension of India—and all done so simply. Hinduism is divided into as many sects as Christianity is—or denominations. There are 300,000,000 Hindus in the world but they are as closely identified with each other as many Christians. It is a place of competition of the faiths. Dr. Griswold has taken twenty-two of these denominations and their leaders and teachers and made each one tell his or her story—for there are women leaders, among them Annie Besants and Pandita Ramabai, just as there are Mary Baker Eddys among the Christian leaders and variations on the original faiths—as a matter of fact they are more outstanding in some regards than the others. In these various stories one gets the soul of modern India. In the 19th century there was reformation in all directions. It took the form of "protest" against the dominant form—the reformed sects of Brahmo Samaj, Arya Samaj, etc., corresponding to the Protestant Churches of the West. Hence to determine the inner genius and spirit of Hinduism it is necessary to deal not only with orthodoxy and catholic forms, but also with the various protesting and schismatic forms, including also the religion of the outcasts. Hinduism is also face to face with the

aggressive religions—Islam and Christianity, the reaction ranging all the way to stern opposition to downright acceptance, as in the case of Pandita Ramabai and Sadhu Sundar Singh, whose Christianity is fragrant with the aroma with the choicest things of Hinduism. Mr. Griswold has rendered a valuable service in giving the most graphic pictures of the various directions these movements have taken—the colorful personalities about which the movements have gathered and where, as is often the case, the leaders are still living—Gandhi, Tagore, Sen Gupta, Krichnamurti, for instance.

Mr. Griswold points out that to a proper understanding of Hinduism it is necessary to bear in mind certain characteristics and it is often these characteristics that constitute the difference in the denominations. There is a pronounced contrast between priestly and popular religion. Popular religion consists of the more or less unwritten practice of the ignorant masses of India. Here the original practice persists and there is not much change just as in Christianity. It is in the thought world that we get at the heart of the faith. Another marked characteristic of Hinduism is the dominance of the religious point of view in all the affairs of life, or the supremacy of the religious consciousness. Religion embraces the whole of life. The great movements of India have all been religious movements. The only great and outstanding figures in India have all been religious characters. Another characteristic of Hinduism is great reverence for the ideal of renuncia-

tion and great capacity for sacrifice. The most religious man, no matter which one of these denominations he belongs to and no matter what point he emphasizes in his new faith is sure to come back finally to this as the fundamental tenet of the faith, namely the power to renounce—just as in Christianity no matter what direction the new faith may take, it always comes back to salvation as the end and aim of faith.

We shall recognize many old friends among the twenty-two men Dr. Griswold has chosen to carry us over this new phase of Hinduism. They stand out as both the founders and the reformers. Very often the reforms amount to a new religion. In nearly every instance they are prophets and reveal some high and excellent truth. They seem to have been into some great world of revelation and come back with truth. There was Ramanujah who came up out of South India preaching the personality of God and man, and the end of the process not as losing one's identity in God—which was the universal doctrine held but as eternal friendship with Him. One of the greatest religious movements of India was the Brahmo Samaj or "Society of God." This is perhaps the first real impact of India. It was founded in Calcutta in 1824 by the Brahman, Ram Mohan Roy. He was one of India's greatest teachers. Into a confused and vaporous thinking about God—it was always hard for the Hindu to conceive of God as personality—he came out and proclaimed with clear voice: (1) God is a personal

(Continued on page 32)

FACING FOREIGN MISSION DAY

"That the Epiphany season be set apart as a season for special missionary study, prayer and giving."—Action of General Synod, 1914.

Edited by REV. ARTHUR V. CASSELMAN, D.D., Secretary

THE NEWS FROM CHINA

Note. I had intended to fill this page with a series of interesting short articles, fresh from the mission field. However, when the following letter came from Missionary J. Frank Bucher, I found it filled with such interesting and timely material that I decided immediately that nothing from the foreign field could be better suited for this page in this issue. The letter was a personal one, in a sense; but I feel sure that Mr. Bucher will forgive me for passing on its intimate description of recent days in China. Then, too, I feel that, as nothing else could, it gives us an insight into the zeal, the heroism, the devotion, the pluck, and the consecration of our missionaries to their task. I feel sure also that nothing could quicken the missionary ardor of the Church at this time more than the reading of this letter.

Last Friday, in the missionary home at Lancaster, I bade goodbye to Mrs. Hoy and her daughter, Gertrude, who the next day left for their field of work in China. I wish that every member of the Church could have sensed the devotion, the fearlessness, the steadfastness, the calmness, and the faith of these two servants of God

WATCH THIS PAGE

"Resolved, that the Board of Foreign Missions be granted until the next Foreign Mission Day for its debt-raising campaign." Action of the last General Synod of the Reformed Church.

There are 32,000 Sunday School officers and teachers, and about 10,000 elders and deacons in the Church, many of whom are Sunday School officers and teachers. Together they constitute an army of 40,000. With 40,000 gleaners in the hands of these 40,000 leaders of the Church, the cause of Foreign Missions will triumph on February 10th.

We have done enough tearing down. Let us begin to build up.

"The resources of God are promised to those who undertake the program of God."

as they set their faces again toward China.

There may be faint-hearted souls in the Church who are thinking these days that

it were better to withdraw from our difficult mission field in central China. The courage and certainty of our missionaries ought to fill our hearts with shame at such a thought and inspire us to their loyal support in these difficult days.—A. V. C.

* * *

A LETTER FROM MISSIONARY BUCHER

Yochow City, Hunan, China.
Nov. 26, 1934.

Dear Dr. Casselman:

Mrs. Bucher, John, and I arrived in Shenchow Nov. 8. That same day Hsiao Keh and Ho Lung made a raid on Yunghsun to the north of us. Well, when we heard that Yunghsun was taken, Mrs. Bucher, who had not finished unpacking our trunks and had not yet unpacked the dishes we bought in Japan, stopped her unpacking. A few days later news came that Yunghsun had been reoccupied by Gen. Chen's troops and that the Reds had retreated northward. This news proved to be true and we considered that our city was safe.

On Monday morning, two weeks ago today, we had a scare that proved very amus-

(Continued on page 31)

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The MESSENGER welcomes all news of the Evangelical and Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSSER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

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EDITORIAL

EDUCATION DAY

"In your educational institutions you certainly have an asset for which you should be grateful." So said to us a distinguished leader of one of the larger denominations. And surely we are shamefully unappreciative if we fail to recognize this fact. That is one reason we are glad to ask your special attention to this issue of the MESSENGER. The articles and pictures on these pages speak for themselves. Indeed, no added comment is necessary. God has greatly honored our work in higher education. Let us be truly thankful for the men and women who have lived their lives so unselfishly into this sphere of our denominational contribution to our country and the world. And in thinking of these schools of our Church in the home-land, let us also remember in our prayers and gifts our schools in other lands, which rate so high in quality and service.

* * *

FALL IN LINE!

The MESSENGER admits it is enthusiastic about the outstanding February event in our Church—and the sacrificial preparation which is being made for it. Great things are being attempted, because great things are expected. Rarely, if ever, have we noted wiser plans formulated by the leaders of a great cause than those which have been made to celebrate Foreign Mission Day. What is better, they have not only *planned the work*; they are also *working the plan*, and working it so well that we feel it *will* and *must* succeed.

Individuals and congregations have provided for the first \$100,000 of our Foreign Mission debt by the large gifts of a few. It is properly felt that the next \$100,000 must come from *the small gifts of many people*. It is estimated that there are about 10,000 elders and deacons in our Church, and about 32,000 Sunday School officers and teachers. Together they make a picked company of about 40,000. Into the hands of every one of these 40,000 there is to be placed a Coin-card Gleaner, with spaces for at least \$5 in coins. If each of these is filled, the task is accomplished. What must be done is to wipe out that great big "IF".

To this end, some 500 laymen of the Church are being challenged to visit congregations and Church Schools and

make short addresses presenting the plan and purpose of this Foreign Mission Day. *What is amazingly heartening is that so many of the choicest laymen of the Church have already consented to serve.* There is a general feeling that it must be done. The letters written to pastors and lay-workers are so straight-forward and convincing that loyal hearts just could not fail to respond. The project is at once so sensible, so necessary, so promising, that he must be cold-blooded and hard-hearted indeed who does not rally to its support. The Church, through its General Synod, has given the right of way, up to Foreign Mission Day, for this debt-raising campaign. The Board has solemnly promised that, *once out of debt, it will stay out!* It is the chance of a lifetime to prove your allegiance to the cause that is so dear to the heart of Christ.

* * *

RELIGIOUS LIBERTY AND THE CHRISTIAN CONSCIENCE

The English-speaking commonwealths now possess, more than any other peoples, ideals and a vital literature, applying to civil and religious liberty. When the Barons of England—from some of whom not a few living Americans are lineally descended—met in the meadow of Runnymede, near London, June 15, 1215, they wrested from King John certain liberties that have been the glory of our people to the present time. The Bill of Rights, 1689, when William and Mary ascended the throne, more than confirmed the privileges granted by King John. It in fact and by implication extended the right to enjoy political and religious freedom to an extent before unknown. Included in these privileges were admittedly and necessarily what we call rights of conscience.

The securing of these rights was a legitimate result of the courage and steadfastness with which the preceding generation of Englishmen had accepted loss of property, prestige, imprisonments, death itself, rather than to violate their consciences as to their primary obligation to God with respect to their manner of worship, engaging in war, or yielding their minds or bodies to any form of conduct they considered to be sin. The law of Christ written in their own hearts and on the printed pages of the New Testament was the royal law by which they were ready to triumph or fall. We of England and America are today the in-

heritors of their faith, the guardians of the sacred privileges and immunities they have handed down to us. Are we, officially and individually, faithful to our trust?

What is conscience? It is defined as "the moral sense within oneself that determines whether one considers one's own conduct right or wrong." Again, "the act or power of moral discrimination; scrupulosity." Thus we have a "good conscience" when our decisions and actions are inspired by an unfeigned love for humanity—a love motivated by and complying with the Spirit and appeals of Jesus Christ. It cannot be otherwise. Gold, diamonds, realty, bonds, dominance, applause cannot be compared to an unsullied conscience before God.

Intolerance may seize governments and a majority of citizens, even in periods of peace. The visit of the United States fleet to the antipodes in 1908 caused a great wave of naval and military enthusiasm to sweep over New Zealand and Australia. A "Defense Act" was put into force in both countries. These acts demanded military training and were applied to children from fourteen years of age and upward. They were contrary to the very genius of our English traditions. A parliamentary return in New Zealand, 1913, reported 10,245 prosecutions of lads in a then population of about 1,100,000. Official figures, furnished by the secretary of the defense department of Australia, and confirmed from other sources, show that by 1913 there had been within two and one-half years 22,143 prosecutions of boys in that country. The sentences to "continuous detention" amounted to 2999, but after that date they were largely increased in proportion to the number of subsequent prosecutions. The population of Australia was then about 4,800,000. Many children and their parents were fined. Lads from clean homes and Sunday Schools were compelled to stand side by side with "foul-mouthed" trainees. Space does not permit the presentation of details here. The history of the cruel punishments meted out to boys from fourteen years of age and upward in the fortresses, jails and military barracks of these two countries would be unbelievable were it not for the fact that it is substantiated by official and other reports. Can the silent grandeur of the Southern Alps of New Zealand, the restless enterprise of the sturdy sons of Australia, the sweet countryside and human anchorage of England, the glory of the scenery and throbbing cities of America compensate for any loss of the better ideals inherited from our fathers, who purchased our liberties with poverty and blood?

Some may feel it is impossible to imagine that America should adopt universal compulsory military training. Who knows? What is the trend? Look at many of our high schools where preparation to hug the wolf of war is being exploited and extended, with military training and titles, urged on by pretty girl sponsors. What camouflage; what hiding from our youth the beastly characteristics of war; one step more and unanticipated legislation may, before we know it, invade the consciences of many of our people.

The demands of certain State educational institutions that young men may not participate in the advantages of higher education unless they surrender their Christian consciences and take military training strikes at the very root of our liberties, as Christians and citizens. America at this critical hour needs young men and women whose hearts have been stirred by the ethical teachings of Jesus; we cannot afford, by public opinion or through legislative methods, to penalize the religious convictions of our youth.

Within the British Empire General Smuts of the Union of South Africa undoubtedly is considered its wisest statesman, its noblest champion of freedom. He is always called to London in times of national and international emergency. Upon the occasion of his installation as Lord Rector of St. Andrew's University, October 18, 1934, in a notable address he proclaimed: "The fair promise of nineteenth century progress has ended in disillusion. . . . There was the failure of the Great War. . . . There is a decay of principles which is eating at the very vitals of free government. . . . The disappearance of the freedom-loving individual, and his replacement by a servile mass-mentality, is the greatest human menace of our time. . . . The new dictatorship is nothing but the old tyranny writ large. *I fear the new tyranny more than I fear the danger of another war.*"

General Smuts urged the imperative need of not yielding to the "sterilizing tyrannies which are forging new shackles for the human spirit."

Where is the thoughtful, patriotic American citizen who would dare say that General Smuts was wrong? Experience reveals that when love of liberty has declined, the rights of conscience have been suppressed; when conscience has been suppressed, liberty has suffered. The decision of the early Christians—as recorded in the Book of Acts—that God must be obeyed rather than human authority when there is conflict between the two, in short, the imperial sovereignty of the Christ-created conscience, holds good today. Happily our great Church groups are being aroused to this menace of the hour; we cannot forget our storied past. Let us, as loyal members of the body politic, as followers of Jesus, hold fast to the intellectual and religious freedom, the finer Christian ideals, that have helped to make America beautiful and great.

—WM. C. ALLEN.

Denver, Colorado.

* * *

FIRST THINGS LAST

Especially at the beginning of a new year, it may be well for us to read again the somewhat sarcastic statement of a pitiful situation which has become all too common in our modern American life. It tells its own story of the importance of Christ and the Church in the life of many professing Christians. Here it is:

"I've paid my dues to the D. A. R.,
Colonial Dames and the Eastern Star,
The P. T. A. and the U. D. C.—
American Legion Auxiliary;
College Alumna—that check's been made;
Country Club statement is due and paid;
Everything's settled—a clean-wiped slate;
My Church pledge ? ? ? ? ?
It will have to wait!"

* * *

THE POWER OF LIFE AND DEATH

Is there any reader of this paper who would really envy the terrible responsibility which has been placed in the hands of the Governors of many of our States—the power of life and death placed in the hands of one man? The *Redbook Magazine* contains a dramatic article by the Hon. Harry A. Moore, who has just left the Governorship of New Jersey to become a United States Senator. Mr. Moore is an officer and Sunday School teacher in the Dutch Reformed Church, and one of the most popular men in his State. In addressing a Father and Sons' gathering, Governor Moore told of trying experiences in his official position.

Among the hundreds of prisoners in New Jersey State Prison, he pointed out that not one had ever been a member of the Boy Scouts. Taking his watch in his hands, he said to the boys: "It is now 8 o'clock. At this same hour tomorrow night, in the penitentiary of my State, a boy (for he is little more than a boy) will walk or be dragged through a little green baize door into eternity. He had forgotten God and the things of God. . . . With me rests the decision—final decision—as to whether he shall live or whether he shall die tomorrow . . . the power of a king, the prerogative of a God."

Governor Moore then tells of his experience with the Chaplain and the boy's mother, who pleaded for mercy for her son after she threw herself at his feet, crying over and over again, "Please, Governor, please save my boy!" By her side the Chaplain prayed that God might fill the Governor's heart with mercy, while the executive's felt need was for "courage to do the will of the people as expressed by their representatives, and to uphold the traditions of Jersey justice."

What must be the thoughts that surge through a Governor's heart and brain at such a time? He is supposed to do his duty. It is possible for him, in such a circumstance, to make a mother supremely happy. There are occasions when he may be saving an innocent man from death, because more than one innocent man has been executed.

But he is supposed to take into consideration those who have suffered from the misdeeds of the criminal, as well as the relatives and friends of the doomed man.

In the case which the Governor pictured in his address to the Boy Scouts, he tells of a scene which etched itself upon his brain while that mother was weeping and the Chaplain was praying. He says: "I saw an office with a number of clerks busy about their tasks. Suddenly the door flies open. A young man enters with a gun in his hand; several other young men follow him. The one with the gun shouts out, 'Stick 'em up!' Instantly all the clerks raise their hands except one, the office boy; and he, with the spirit of a Crusader of old, launches his strong young body at the gunman, only to be met with a bullet which sends him staggering to the floor. He is only wounded; he raises himself, whereupon the gunman, with a sardonic smile, steps over to him and pumps three more bullets into the boy's body, and his noble soul goes to its reward. He is dead—the sole support of his mother, who comes and takes his poor bullet-ridden body to its final resting place. I stoop down and raise the woman to her feet; I order the chaplain to cease praying and stand up; and then I say, 'I'm sorry, but *your boy must pay the price.*'"

Mr. Moore closes his harrowing picture with this admonition: "'Save my boy!' This is a cry I've often heard; but I am persuaded that that particular job is committed to the parents when a child is born; and wise indeed are they if they enlist the powerful and effective assistance of the Church in the performance of their task."

The lesson is a good one. But we leave the article thankful that such an awful responsibility as the Governor faced has not been placed upon us.

* * *

THE PRESIDENT'S PICTURE

The recent use of a large picture of the President of the United States to adorn an advertisement of the Schenley Distilleries Corporation, celebrating the "first anniversary of Repeal", has, we understand, been frowned upon by the White House, and such use expressly forbidden in the future. It was certainly in execrable taste, to say the least. A friend wonders, however, whether the saloons (or tap-rooms, as they are often called) will be permitted to keep on doing similar advertising. Almost every bar in the country has a picture of the President hanging over it, says our friend, and "he is regarded by saloon-keepers as their patron saint." We do not know about that—but agree it does not appear to us to be seemly to have our President exploited in such fashion in the interest of a traffic that seems to so large a part of our citizens questionable, if not positively wrong. Perhaps you can't blame the rum-sellers for feeling an interest in those who most aided in legalizing their prohibited business. Nevertheless, we are among those who think that a saloon is no fit place to exhibit a picture of our Chief Executive.

* * *

LIBERTY—A REALITY OR A DELUSION?

One of the foremost thinkers and statesmen in our country recently gave this clear-cut definition of liberty: "Who may define liberty? It is far more than the independence of a nation. It is not a catalogue of political rights. Liberty is a thing of the spirit—to be free to worship, to think, to hold opinions and to speak without fear; free to challenge wrong and oppression with surety of justice. Liberty conceives that the mind and spirit of men can be free only if the individual is free to choose his own calling, to develop his talents, to win and to keep a home sacred from intrusion, to rear children in ordered security. It holds he must be free to earn, to spend, to save, to accumulate property that may give protection in old age and to loved ones. . . . It demands freedom from frozen barriers of class and equal opportunity for every boy and girl to win that place in the community to which their abilities and character entitle them."

General Jan Smuts has recently declared that "*the greatest menace of our time is the death and burial of the liberties of mankind.*" Our foremost students of the contemporary scene seem agreed that there is less real liberty in Europe than at any time in the last 2,000 years. Ty-

ranny and oppression, under various dictatorships, have destroyed the freedom of the press, have revived religious persecution that was thought to be obsolete, and have made millions the victims of an awful terrorism.

How about our own Republic? Mr. Walter Lippmann, probably made exceptionally mellow by the New Year season, writes an article entitled, "Watchman, What of the Night?" He admits that the idea that "the security and happiness and glory of the individual man are to be found in surrendering to the compulsion of mass feeling and the dominion of omnipotent states" was for a time gaining prestige in our country in a dangerous degree. He feels, however, that this idea, so alien to Western civilization, has now been emphatically rejected. Bolshevism and Fascism are "two sprouts from the same stem," he says, "and in their essence they are nothing but another manifestation of the ancient despotism of the East." He describes their fundamental characteristics in these words: "Omnivorous governments claiming jurisdiction over every interest of man; rulers, like Hitler, raised above mortal criticism in their lifetime and deified, like Lenin, when they die; peoples, not daring to call their souls their own, half persuaded by terror and the destruction of all independence of mind, that they are living for the greater glory that is coming."

We wish we could really believe with Mr. Lippmann that our Western society is really emerging from this philosophy of the totalitarian state. He believes that during 1934 there has been an unmistakable revival of confidence in what can be done by Western methods and a growing revelation of the true character of the alien despotisms. It is true that the situation abroad, kept just under the surface by the censors, the propagandists and the terrorists, has just about turned our stomachs and opened our eyes to what these alien conceptions of government really mean.

True, it is difficult for us to make ourselves believe that such "purges" as have taken place in Germany and Russia, which mean the systematic butchery of enemies without decent trial, could possibly take place in America; and yet when one reads such an editorial as "The Delusion of Liberty" in the *Christian Century* for January 2, one cannot be sure. We cannot help feeling with that journal that the unanimous decision of the United States Supreme Court, in the case of the student conscientious objectors to military training in the University of California, is a serious blow at liberty and upholds the pagan idea of a totalitarian state.

The *Christian Century* says that the general belief that "*conscience is protected by the American Constitution*" is a delusion that must now be abandoned, and "*the whole philosophy underlying the Court's decision is thoroughly and irreconcilably repugnant to the Christian religion.*"

In last week's MESSENGER we quoted a leading official in Germany as saying that "in taking an oath to obey Adolf Hitler, citizens are expected to recognize that they do so regardless of any and all religious scruples, principles, or teachings." Is not this duplicated by Mr. Justice Butler in this decision when, referring to the "privileges and immunities" guaranteed to the American citizen under the 14th Amendment, he said: "And yet he may be compelled, by force, if need be, against his will and without regard to his personal wishes or his pecuniary interests, or even his religious or political convictions, to take his place in the ranks of the army of his country." *What room is left for liberty under such a decision as that?* The *Christian Century* makes this solemn and defiant answer: "A Government which inflicts martyrdom upon its citizens by compelling them to do wrong does not thereby prove by its exercise of such brute power that it is a just Government or that it will always endure."

* * *

A BASIC NEED

In his annual report to the trustees of Columbia University, Dr. Nicholas Murray Butler, President of that institution, decried regimentation as the foe of human liberty, and made a strong plea for the immediate necessity of putting first things first. Deploing "the decrease in religious

knowledge", President Butler suggested the adoption of a plan in tax-supported schools whereby the children would have one afternoon each week for religious instruction away from school. He declared that the principle of the separation of Church and state has been so far departed from that *the whole force and influence of the tax-supported school is now on the side of that element in the population that is pagan and believes in no religion at all.*

"One need not himself be religious," said Dr. Butler, "or indeed have any great concern for religion, to grasp the fact that religion has had a very large, often a preponderant, influence in shaping our contemporary civilization and in laying the foundations of our present-day social, economic and political institutions. The primary and responsible influences in the religious education of children should, of course, be the family and the Church. The family, unhappily, has largely broken down as a shaping and directing educational force and influence, while the Church, as represented by the Protestant Churches at least, despite various statistical statements, is falling farther and farther behind, year by year, in the effectiveness of its religious instruction."

Is there not enough truth in this charge to leave a sting? If so, what are we going to do about it in this new year of grace?

At any rate, we may say that it is encouraging when educational leaders so clearly see that our hope is in religious training, and that we must have more of it and a better quality of it if we are to be saved as a nation.

THE MENACE TO COLLEGE FOOTBALL

It is rather enlightening to note the emphasis given at the recent meeting of the American Football Coaches Association, held in New York City, when two of the "most dangerous nuisances" that threaten the welfare of the game of football were handled without gloves. Mr. Charles Dorais, coach at Detroit, chairman of the Committee on Public Relations, declared that it is the duty of the Association he represents not only to educate, but also to protect the public while they are guests at the games. In the judgment of the Committee, two things are absolutely necessary to guarantee the future welfare of the game; namely, *the elimination of betting and drinking in the stands.* Active measures were advocated to curtail the practice of using alcoholic stimulants, by refusing admittance to those who are plainly under the influence of liquor, and by ejecting from the stands those who annoy their neighbors because they are under the influence of booze. It is reported that, since repeal, conditions along this line have steadily grown worse and that at some games they have become simply intolerable.

The Committee also emphasized the menace of the ever-increasing betting on results. It was suggested that a step in the right direction might be taken if the coaches would discontinue the practice of picking the probable winners for the press; but no constructive suggestion to curb this evil was offered. It is obvious that both practices simply reveal the temper of the times in which we are living and are symptoms of the moral decadence of the past few years.

The Thoughts of Justus Timberline

Organizations Which Need Attention

Several months ago I wrote something on "dry rot". A brother in Pennsylvania, Mr. Asa Reeves, of Altoona, sent me quite an essay on the subject.

There isn't space for all of his wise words, but I'd like to pass on this much, at least.

He thinks that there are organizations in the Church which are in a bad way with some sort of rot, and which need an expert, of the type of the tree surgeon, for instance.

Organizations that do nothing as organizations but who write up their social functions in the papers, with all details.

Organizations that repulse the introduction of new ideas or methods.

Organizations that disprove the occasional re-analyzing of themselves, to determine whither they are going and why.

Organizations that report their activities in superlative terms.

Organizations whose members rate their organizations as the best, merely because it is theirs.

It's a temptation to lengthen Brother Reeve's list, but I'll resist, and let any reader who likes tackle the job himself.

The Preacher and Eight Dollars

Once I lived in the country. Our little Church was called Mount Zion.

We had a young preacher who was full of vim and energy. He could sing; he told a good story; he knew all sorts of pleasant games for a Church crowd to play; and, with it all, he was dead in earnest about the main business of his ministry.

Once we had a social, when socials were really social. Our young pastor was the life of the party.

At the request of the committee in charge, he recited several fine selections. He led in a hearty sing-song around the squeaky little organ. He organized games. He kept everybody busy and happy. Meanwhile, the people were buying a lot of ice cream and other stuff.

Just before the affair broke up, the chairman of the social committee, a neigh-



bor woman of ours, went up to the preacher and held out a handful of money.

I was near enough to see that she had a real handful. I knew afterwards that it amounted to about eight dollars.

I was near enough, also, to see the expression on the young fellow's face. It was a study.

"What's all this for?" he asked.

"Why, for you," said Sister Cook; "that's why we had the social."

The preacher looked around at us all, trouble in his dark eyes. And then he let go.

"So this is why you asked me to perform, is it? I've been keeping people in good humor all evening, so they'd spend their nickels and dimes more freely, and then there'd be more in it for me!"

I thought for a second he was going to break out in a real rage. But he didn't. He got hold of himself.

He pushed Sister Cook's hand away ever so gently. "No, Mrs. Cook, that money is not for me. I didn't know your plans, or I would have spoken sooner. When you pay me, it will be from what you want to give for my support while I'm your pastor. This money would do me no good, nor you either, if I took it."

Mrs. Cook was near to crying. "But what shall I do with it?" She almost wailed, "We can't give it back."

"No," the preacher said, "and we needn't try. Let's send it to a missionary I know. He can take it without any worry about having worked to get it."

There's more to this story, if I had room. But none of us thought any the less of our young pastor, though we had

to raise that eight dollars, to make up what we were back on his salary!

"Even in Hard Times"

A letter I got last week says, "You seem to enjoy life, even in hard times. I wonder if the depression has really come home to you."

Taking the second point first; Yes, brother, it has. And not this depression only. I've lived through several. And in two of 'em there were times at our house when we were down to our last loaf of bread.

Depressions and I are not strangers: anything but. To date, this one has put a fearful crimp in what I thought was a decent provision for old age. I'm far better off than millions; but I can show you a few bruises!

Now as to the first point: Yes, again; I do enjoy life. And for this reason; that was the intention of God, who has guided me along the way.

He never promised any prosperity; but He promised me inner peace, and the power to make the most of such gifts as He gave me. He never meant that my happiness—or anybody else's for that matter—should be dependent on the absence of hard times.

I'm not quite as free from concern about life as a dear old Negro woman I've heard of—a Christian she must have been, through and through.

She said, when somebody showed surprise at her carefree life, "Child, I wears this here world just like a loose gyarmant!"

But that's the ideal, you know:—in the world, but not bound to it. And discovering, too, that if God's presence is felt, and His goodness taken for granted, life in any sort of times can offer a thousand reasons for rejoicing in the Lord.

But, don't get me wrong. There are those right in our town who are twice miserable. They have hard times and no God.

For them you and I are partly to blame; therefore partly responsible. And their condition is nothing to rejoice over, but something to be changed for the better, by every effort we can make.

We owe them a debt. As Schweitzer, the scholar and musician and doctor, said about his reason for going to Equatorial Africa: "The parable of Dives and Lazarus seemed to me to have been spoken directly of us. . . . We take as a matter of course the incalculable advantages which this new wealth gives to us. Out there . . . however, sits wretched Lazarus."

Well, whenever I'm able to do a little something for these my creditors, it helps me by so much to enjoy life, "even in these times."

Talk!

A missionary friend of mine tells me that he knows of a school in Northern India whose teacher starts the day by saying to his students, "Boys, what is the

greatest curse of India?" And all the boys answer as one: "Talk!"

That teacher didn't mean "talking in class." He was more of a philosopher than that, and he knew that millions of his people talked when they should be doing.

Sometimes I think that the greatest curse of Church workers is talk. I wonder why a group of business men, housewives, teachers, all of them accustomed to prompt action in their own jobs, have to spend two hours (by actual-timing, last week!) in discussing a small detail of parish business.

We are sinners away from home, as well as in our own Churches. If you go to Church gatherings, as I do now and then, you'll have been struck by the

amount of talk it takes to get things done.

And I know of one town whose Churches talked so long about a union Thanksgiving service that they left no time for the necessary arrangements, and there wasn't any service!

I asked my pastor once about a preacher we both know, who is always full of new and startling plans for his Church. But the Church doesn't seem to get ahead much, or to be of any great value to the community.

"Justus," said my friend, "that brother is too good a planner for his own good. He falls in love with his own pictures of what he proposes to do instead of with the job to be done. Like Lincoln's river steamer, he uses up more steam for his whistle than he gets into his engine."

Messages from the Educational Institutions of the Evangelical and Reformed Church

THE THEOLOGICAL SEMINARY, LANCASTER, PA. Dr. George W. Richards, President

In his second report to the Synod in 1826, Professor Mayer, the first professor of theology in the Reformed Church in the United States, said that his aim was to make the Seminary "a school of practical Christianity and of theological scholarship." That has been and still is the aim of our Seminary. For a long time, however, emphasis was put mainly on "theological scholarship." Only during the last twenty-five years has larger place been given to the training of students in "practical Christianity" or the work of the minister of a congregation. For that purpose the Faculty has been enlarged within the last ten years by the addition of a professor of Christian education, a teacher of sacred music, a librarian, and a lecturer on rural sociology.

Under the direction of the Professor of Christian Education, Dr. Harner, all of the Juniors, excepting those who are in the pastorate, are required to do work in congregations or in the community. About one-half of the Class are enrolled as social case workers under the supervision of

the Community Service Association of Lancaster. Directed by the staff of the Association, they make contacts with individuals and families. Others are assigned to Sunday Schools where they take part in the conduct of worship and in teaching. The students submit written reports and confer with the professor on the basis of these reports. One hour credit per semester is given for this work.

This year, also, for the first time, an elective course is offered to the members of the Middle Class in Advanced Field Work. Each student who takes this course is assigned to a congregation as an associate of the pastor. Under the pastor's direction he takes part in different forms of work such as preaching, pastoral visitation, attending consistory meetings and catechetical classes. This Advanced Field Work is under the supervision of the Professor of Practical Theology, Dr. Bromer.

The students also receive training in sacred music. Lectures on the history of Church music are delivered and rehearsal is given each week in the use of the various canticles found in the hymnal. The chapel services, four days of the week, are in charge of students. A Seminary Choir of thirty voices is in training and gives a

recital in five or six congregations during the winter semester.

The course in rural sociology for the Middle Class is conducted by the Rev. Paul D. Yoder, D.D.; it is usually elected by a majority of the students.

Notwithstanding the enlargement of the curriculum in "practical Christianity," instruction in "theological scholarship" was never more thorough than it is at the present time.

EDEN THEOLOGICAL SEMINARY

By Prof. Henry J. Christman, D.D.

Eden Theological Seminary, at first called The German Evangelical Missouri College, began its work at Marthasville, Mo., in the year 1850, with one professor and six students. Thirty-three years later it was removed to a site in suburban St. Louis and in 1924 it was removed to its present location in Webster Groves which is a beautiful residential section of Greater St. Louis which has its own municipal corporation. Here is a campus of 20 acres with splendidly designed buildings providing facilities for the teaching work of the institution together with dormitory rooms for 125 students. To this good institution was committed the theological training of



Theological
Seminary
Campus,
Lancaster,
Penna.

pastors, especially those who would serve the Evangelical Synod of North America, which service it did faithfully and well.

In the year 1850, the same year that Eden Theological Seminary was formed, Heidelberg Theological Seminary was founded at Tiffin, O., for the theological training of students for the ministry of the then western section of the Reformed Church in the United States. It did this efficient and valuable service in connection with Heidelberg College at Tiffin until the year 1908. In 1907, the Ursinus School of Theology, founded in 1871 at Collegeville, Pa., but later located at Philadelphia, was merged with Heidelberg Theological Seminary at Tiffin under the name of the Central Theological Seminary, which institution was located in Dayton, O., a year later. In that location the Central Theological Seminary did a distinctive service for the Church until September of 1934, when it was merged with Eden Theological Seminary at Webster Groves, Mo.

In the merging of these institutions three members of the faculty of the Central Theological Seminary became members of the faculty of the merged Seminary: they are Drs. F. William Leich, Herbert H. Wernecke and Henry J. Christman, making a present teaching group of a dozen full-time men. There are at present 84 resident students enrolled. A library of thirty thousand volumes is maintained including the valuable collection received by bequest from the estate of the sainted Dr. James I. Good.

This institution has a very important function in that it represents directly both the Evangelical and Reformed Constituencies of our newly formed Evangelical and Reformed Church. Here much will be accomplished in the actual merging of the life and spirit of these constituencies in the making of the distinctive life and spirit of the merged Church. Its facilities and its advantages are many and great are its responsibilities for the efficient discharge of which the co-operation and support of the Church are asked as also her fervent prayers.

Webster Groves, Missouri

CHOOSING A COLLEGE

Dr. Howard R. Omwake, President
Catawba College

The time of year is here when parents must consider the question of where son or daughter will go to continue his education. Few questions in the family life are more important. Going to college necessarily means the withdrawing to some extent from the immediate influence of the home, and the assumption of new responsibilities by the young people who go away from home. It is the time when the young man or young woman begins to lead his own life under his own direction. Responsibility for work, for the use of leisure time, for the use of money, and for the cultivation of habits and attitudes now rests largely on the shoulders of son or daughter.

Realizing this, the selection of a college assumes great importance. Choice should not depend on fancy, whim, family tradition or the unguided judgment of a high school student. It should be the result of careful, prayerful thinking.

As a parent, what should I look for in the college to which I will send my son or my daughter? Of course, the faculty must consist of competent scholars, and the intellectual standards must be of such quality as to command the respect of good graduate and professional schools. The library, laboratories and equipment must be adequate, and the living conditions satisfactory.

These qualifications are met by many colleges. There is something more which I should require in the college of my choice, more essential, more rare, less tangible, less easily measured, but pre-eminently more important, something to

be found in the spirit which vitalizes the institution. I want a college in which teachers and students are engaged in a common intellectual endeavor; not where teachers teach and students presumably learn, and between whom there is often a great gulf fixed; but a college in which the work to be done is a co-operative enterprise, commanding the deep interest of both teachers and students working to the common end of making knowledge available and effective in the developing intellectual life of the student. In such an atmosphere the desire to work thrives.

Above all else, the college of my choice must have as one of its definite aims the building of Christian character. This must not be a mere profession, but an actuality. The professors must be men and women who believe and practise and teach that God is the creative, organizing, vitalizing power in the world, and that Jesus Christ is the Redeemer of mankind, and that through the pervading influence of the personality of Jesus, daily living becomes an adventure in the realm of the things of the Spirit. In this atmosphere life can develop into its richest fulfillment.

Salisbury, N. C.

EMOTIONS IN TRAINING

By President Wm. F. Curtis,
Cedar Crest College

For a long time, colleges and even public schools have ignored the emotions of students. Most of us have been and many still are seriously questioning whether the emotional aspect of man could be trained or educated. Some of us went so far as to question the wisdom of any effort in that direction. We were afraid of exercis-



Every
Girl
Learns
a
Sport,
Cedar
Crest
College
Allentown,
Penna.

ing the emotions and inclined to suppress any feeling or warmth of our individualities lest we might be characterized as "emotional." Man especially, and women to a great extent, are not educated if they fail to be hard-boiled and matter-of-fact.

In this mental attitude we store the mind with facts and train the hand to be skillful while we ignore the emotions. The result is that peculiar production of our educational system with which we are con-

fronted today. For some time a great many of us became alarmed over the situation and the more we studied modern practices, the more convinced we became that we were forgetting the very aspect of man which made his life actually worthwhile, both to him and to his fellow men. A man whose mind is a storehouse of facts and whose hand is ever so skillful, and only that will find life empty and futile. The significance of living one's life lies in the fact that we are physical creatures throbbing with emotions that are epitomized in the greatest blessing of God, namely, love. To love or to be loved is the only real compensation which life affords humanity. On the other hand, when this emotional aspect of man is not directed and allowed to roam over the prairies of life at random, this holy gift of God becomes a passion which leads to vice and sin.

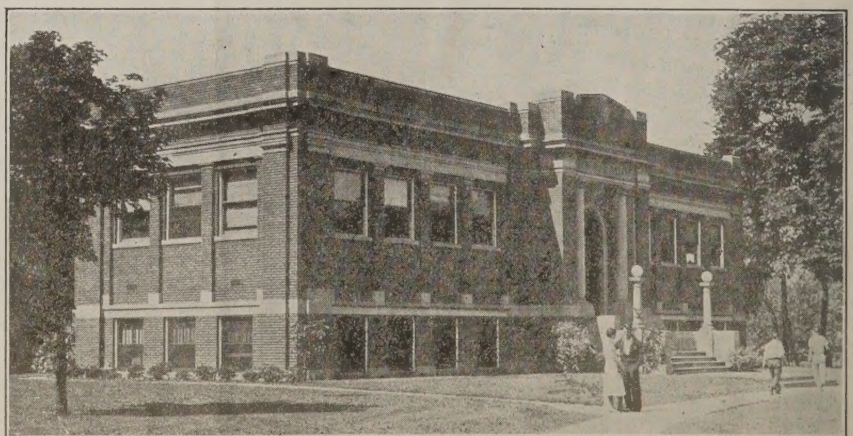
Those of us who are confronted with this situation are girding ourselves for an additional field of activity. It is true our task will be even more complicated and more arduous than it has ever been, but we cannot find full satisfaction in our efforts if we train the mind and the hand, and pay no attention to the emotions. Here lies our challenge. Fortunately the Church through her various agencies has always occupied this field in a more or less satisfactory way. One sees signs of a new crusade and renewed vigor in prosecuting this challenge. The gentleman of tomorrow, trained under the nurture of the Church, will manifest a distinct discipline of his emotions as well as his brain and his hands. Such training cannot be done by analyzing man into three distinct compartments. No educational effort along this line promises a successful outcome. Man is a living organism and must be treated as a unity in action. While the hand is trained, the emotion, or whatever you choose to call that particular part of man, is disciplined. While his head "is being educated," his hand is trained to articulate with the brain. The impression is received by the brain and the expression is given by the hand. While the brain and the hand are active, the emotions stand at the wheel and determine the course. Whatever cargo we may carry or whatever skill we may acquire will be of value to the commerce of the world only when the emotions direct the course.

Allentown, Pa.

A MESSAGE FROM ELMHURST COLLEGE

By Timothy Lehmann, LL.D., President

Dr. Henry I. Stahr, President of Hood College, Frederick, Md., and formerly Executive Secretary of the Board of Christian Education of the Reformed Church, suggested that we might also observe Education Day. The Sunday nearest to January 19 is thus to be observed. We have not been in the habit of doing this which ac-



Library, Elmhurst College, Elmhurst, Ill.



President Timothy Lehmann, LL.D.,
Elmhurst College

we have fallen short and that if a cure is to be brought about some decisive action must be taken unitedly. The Christian people should arise as one group to counteract the indifference to morality and religion by demonstrating in personal life as well as in home and Church life that we have come to the parting of the ways. We can no longer be content to preach and to teach in Sunday School merely, but we must insist upon teaching wherever any teaching may be done. We must bring into accord confession and profession to the end that we may not be engulfed in this maelstrom of fear and despair. The Christian college must become a reality in a far purer sense than it has ever been before. Elmhurst College dare not exclude itself from this task. Your continued prayers and earnest co-operation in this program of higher education on a definitely Christian basis is necessary. No retrenchment should be thought of. Perhaps here, even now, God and I might become a majority, if fellowship between God and me became a reality. And when that happens, then my neighbors and the world will also recognize that we are truly disciples of Jesus Christ.

Elmhurst, Ill.

THE CHURCH COLLEGE: ITS OPPORTUNITY

By Prof. Charles D. Spotts, Department of Religion, Franklin and Marshall College

During the past year many articles have been written about the Church College. One of the leading religious journals carried more than a dozen such articles during 1934, with several very significant titles—"The Church College—Battleground of Freedom," "Dare a College Be Christian?," "Must the Church College Close?," "Church and College—Partners." The Church College shares the discussions and the changes through which all of higher education is passing during these challenging days. This is the Church College's grand opportunity — to become a vital factor in the building of tomorrow's world.

The new world cannot be built without the leadership of persons who possess big purposes. Iowa State College at Ames has followed the course of 8,800 of its students through their school records from the day of their entrance to high school. Poor work among these students has been traced not, in many instances, to lack of mental ability, poor methods in study, low standards, interference of outside work and social activities, poor health nor wor-

ry; but with amazing monotony unsatisfactory student performance roots in the lack of purpose. When the course is continuously downward usually a declining purpose has been found, and when the course goes up and down it is evidence of a fluctuating purpose. Any college teacher will tell you that few of his students are enkindled with high purposefulness. Overcoming indifference with zest for life, mustering force to drive through current obstacles, arousing the passion for perfection, is the greatest problem of education.

But it is the Church College's opportunity. Where the leadership and the teachers of a Christian College share the Christian purpose for a new person and a new world, there is present a set-up which will inspire high purposes in the students. But the college cannot do this important thing alone. When the student arrives on the college campus it is frequently already too late to do much about this one thing needful. We should expect this to have been accomplished, if anywhere, by the home Church. Where pastor and Church School workers are motivated by the high purposes of building new persons and a new world, young people will emerge equipped for the higher experiences of a Christian college environment.

May our Reformed homes, our local Churches, and our denominational Colleges unite effectively in the process of developing "intelligent, loving personalities," who shall be set on fire with the high purpose of building the Kingdom of God on earth.

Lancaster, Pa.

THIRTY EDUCATIONAL INSTITUTIONS

By Charles E. Miller, D.D., LL.D.,
President Heidelberg College

It gives one a genuine thrill to read page seventy-one in the new Year Book and Almanac of the Evangelical and Reformed Church. THIRTY EDUCATIONAL INSTITUTIONS! They are the hope and the challenge of our beloved Church for the years to come.

We have theological seminaries, co-educational colleges, colleges for men, colleges for women, academies, Bible training schools, etc., meeting every requirement of our merged denominations. From these schools will come the pastors, the missionaries, and the Christian leaders of the future. These schools will be also the recruiting stations for all good causes. They ought to be fountains of life for the Church and the world.

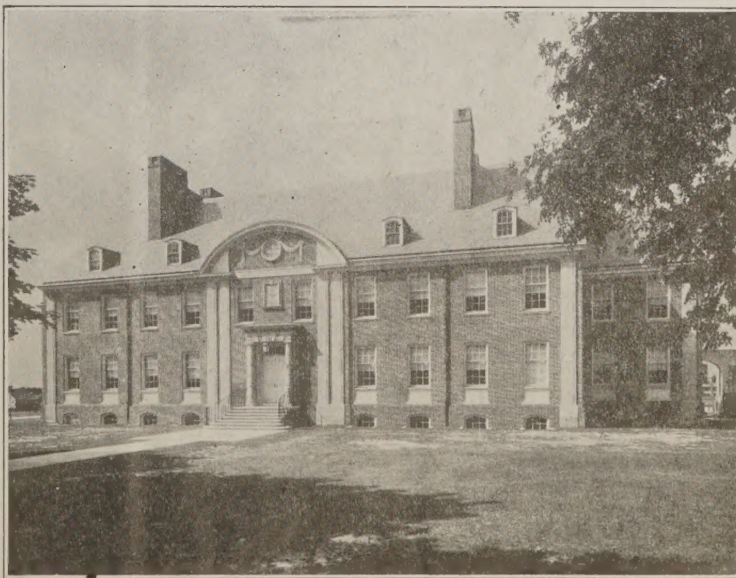
It is interesting to note that just half

counts perhaps for the fact that we had only one college and one seminary before we became a part of the Evangelical and Reformed Church. This may also account for the attitude of a number of our brethren and some of our people who maintain that it isn't any of their business to help support Elmhurst College and to educate the sons and daughters of others. Is it really true that as Christians we can cast aside this responsibility?

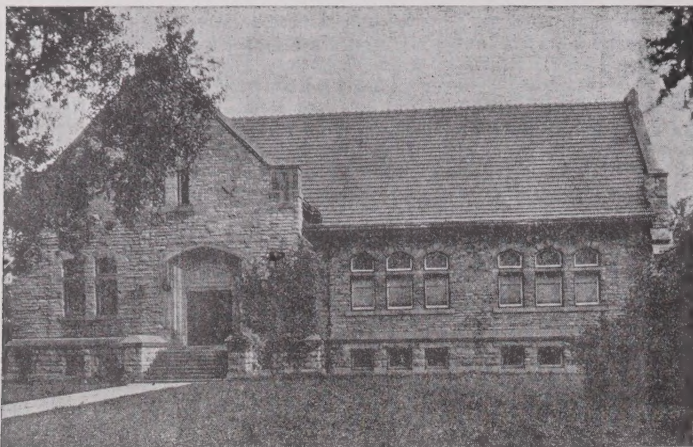
Recently my attention was directed to the strenuous effort made by the government of the United States to counteract the crime wave by awakening the conscience of the people throughout the United States to realize its terrific implications, the reality of its destructiveness. The speaker to whom I refer made the statement that such an influence must begin in the high chair and not in the electric chair. If it must begin in the home, it must be continued in the Church. If it is to be continued in the Church, it must become a part of the program at college. As a matter of fact, there is not a single institution or organization that can evade this responsibility.

To me, and I should like to underscore these words, one of the outstanding reasons for the seeming helplessness of the people of the United States over against this abundance of crime, so that some of the leading men of the nation tell us that we are the most crime-ridden nation in the world, lies in the fact that we have failed to recognize the necessity of teaching religion in the public schools. We have failed to develop a sense of right and wrong, growing out of the inner urge to fulfill life. We have insisted that Church and State must be separated to such an extent that no possible inter-relationship exist in these two domains. We were so denominational-minded and so considerate of the Jew and the Catholic, that we found excuse after excuse, as leaders of our nation and particularly as educators, for not devising ways and means of meeting the situation of impressing upon the child mind those moral principles and those religious directives without which I cannot see any way out of this morass in which the nation finds itself.

Even now it is not too late to make amends if we were but willing to pay the price and lay aside some of our denominational idiosyncrasies and petty jealousies with a view to set the stage for a unified program of the whole citizenship of the country to bring to bear upon the conscience and the consciousness of the individual the need of divine restraint and incentive. I beg leave to suggest that we repent and turn about face and admit that



Fackenthal Laboratories, Franklin and Marshall College, Lancaster, Pa.
(The gift of B. F. Fackenthal, Jr., LL.D.)



Library
Building
Heidelberg
College,
Tiffin, O.

of these schools are in the foreign fields, Japan, China, Iraq, India and Honduras, where our Church is carrying on mission work. The early missionaries followed the example of the pioneers in our Church in America. They built schools and thus laid foundations which have lasted through the years. True religion and sound learning belong together.

The fifteen Evangelical and Reformed schools in the United States are widely separated in location, diversified in type, and represent a financial investment of

tribution must be an aggressive and militant Christian spirit which will pervade the entire college. Bishop Anderson, in a notable article in the "Christian Century" on "The Church College—Battleground of Freedom," declared, "if it (the Church college) will unhesitatingly and without subterfuge champion a type of education that is both unashamedly Christian and militantly free from the despotism of a pagan world order, then the Church college will command ample support. Otherwise, its doom is sealed." Christian ideals should

the Bible because of inadequate religious training in home and Church before entering college should find God anew in consciously working with Him to create His Kingdom here on earth. The Churches in the college community should co-operate as eagerly as many Churches in large university centers with students who are seeking God through a reinterpretation of spiritual values in terms of their practical application.

If the Christian Church college is to make this distinctive contribution of training intelligent, well-poised, tolerant citizens who are aflame with a passion for social righteousness and justice, vital changes, now in progress, will continue to be made within the college itself: in the government of the college, the relations between trustees, administrators, faculty, and students will steadily become more democratic; constructive leaders of liberal and radical thought will continue to be welcome on the campus; and the curriculum will be constantly revised to meet changing conditions in a swiftly changing world.

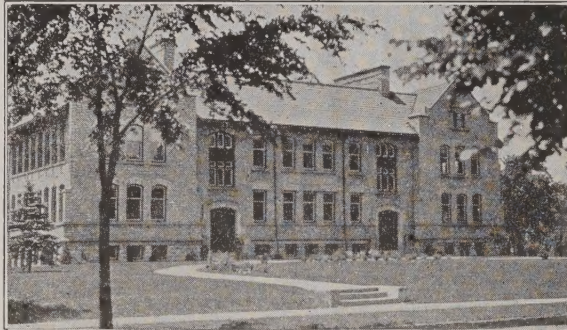
FIVE THOUSAND STUDENTS

The caption "Five Thousand Students" may have little or no significance for the reader at first thought. But when we consider the fact that this in round numbers constitutes the student population of the Evangelical and Reformed Church, the subject takes on a new aspect. What does it tell?

In the first place we are reminded that our united Church is conscious of the Church's duty and task of Christian Education. The Church has children. And if the Israelites in the dispora erected synagogues wherever they dwelt, to preserve and safeguard the belief in the one true God, it is no less the duty of the Christian Church to provide for her youth a Christian training. Young people may not always be conscious of the need of a Christianized education. The young Israelites did not always appreciate what was done for them, for they were rather fond of wearing the Greek student caps and often accepted Greek concepts at the expense of monotheism. Nevertheless, the Church has a divinely appointed educational task, and we do well to heed the Lord's command.

Beyond the duty of preparing young men for the ministry, we are under obligation to prepare our young people in higher institutions of learning for the calling of life. An age like this requires men

Science Hall,
Heidelberg College,
Tiffin, O.



more than twelve millions in grounds and buildings, and nearly five millions in endowment. They are equipped to furnish the young people of our Church an opportunity to make the most of their talents. These schools are maintained primarily for their benefit. One would suppose that Evangelical and Reformed young people would think only of their own colleges and would regard it a misfortune if they had to go elsewhere. One would think that in the home it would be a settled matter that when the sons and daughters are ready for college they will go to their Church college. One would think also that pastors would be able to develop among their young people such enthusiasm for all denominational enterprises that they would not only attend their own colleges but be constant boosters of them.

Nothing would do so much for our great, new, merged Church as unflinching loyalty to all her interests. We have THIRTY EDUCATIONAL INSTITUTIONS! Let us be informed about them, be proud of them, pray for them, advertise them, and support them cheerfully by gifts of money and of ourselves!

Tiffin, Ohio

THE DISTINCTIVE CONTRIBUTION OF THE CHURCH COLLEGE

By James B. Ranck, Ph.D., Professor of History and Political Science, Hood College, Frederick, Md.

The Church college of liberal arts must show that it has a distinctive contribution to make to our age if it would justify its existence today in competition with the state-controlled and with the privately endowed colleges and universities. This con-

be presented to the students in contrast to the gross inequalities of privilege and the tragic injustices of our civilization in the hope that the students will be motivated to enlist in the crusade for specific radical, political, economic, and social reforms. Students who have been needlessly troubled by the modernistic approach to



Strawn Cottage, Domestic Science House, Hood College, Frederick, Md.

and women who have learned to "live religiously." Such training our Church aims to give in its institutions of learning.

We need to remind ourselves of the fact that religion forms a necessary element in the educational process. Let us try to illustrate. In the field of science the student becomes a discoverer. He becomes acquainted with various phenomena in the realm of nature. Facts are tabulated and are made part of his store of knowledge. The educated man, however, is not satisfied with a mere knowledge of such data. He must understand what they mean for human life.

Here the student enters the field of philosophy. His query is, "How am I to understand the phenomena I have discovered in my science class?" He has come to the right place for an answer, for philosophy's task is "to interpret and make meaningful for life what the scientist has discovered." Again, "Philosophy is the attempt to think consistently about the meaning of life as a whole." But the whole takes on vast proportions and the human mind cannot fathom all mysteries. Human reason alone will fail us even in an attempt to live sanely and wisely. "Whence? Why? Whither?" are three questions that demand an answer. And the answer received and accepted by the individual tremendously affects the trend of his entire life. In the last analysis it is in the field of religion where we find a solution to these deepest and persistent questions of the human mind.

Religion then becomes a vital part in the education and the development of the youth into a full-orbed Christian personality.

Five Thousand Students! May the Lord grant us the power, wisdom, and courage necessary to the great task before us.

—Paul Grosshuesch.

Mission House College
Plymouth, Wisconsin

WHY THE CHURCH MUST HAVE COLLEGES

By Dr. George Leslie Omwake,
President Ursinus College

The Christian Church and the Christian College, as institutions, have a common task. This task is the Christianizing of society. From the point of view of the Church, the college is one of various agencies by which its work is carried on. How the Church came to set up educational institutions is easily seen. Religion without enlightenment is little more than superstition. Faith must be intellectually apprehended. Those servants of the Church



Infirmary,
Hood
College,
Frederick,
Md.

whose duty it is to expound the gospel must above all be persons of knowledge and training. There are those who think that except for the professional training of ministers, the Church might rely on secular educational institutions—that education is education wherever it may be gotten. The great number of denominational colleges is evidence of the impracticability of this idea. However, there is incontestable ground for Church colleges quite beyond the practical demand for them. The real reason for them lies in the essential nature of religion and intelligence, an exposition of which the limits of this article will not permit. It must be conceded that a Church to be successful must have institutions in which its youth can be educated.

When we speak of the youth of the Church we mean the boys and girls that are growing up in the families making up the congregations. These youth have careers in view. They wish to go forth in the world and engage in useful occupations. They wish to be successful and even to achieve positions of influence and leadership in society, and the Church desires that they shall do so. But here they will be in competition with young people who will have received their training in institutions outside of the Church or of other Churches. If our Church will be fair to its young people it will provide schools and colleges that will yield as good education as can be gotten elsewhere. If it will be generous with them it will provide bet-

ter education than can be gotten elsewhere.

But the Church has a further interest in its colleges than that of providing the best possible general education. The Church wants its young people to come forth from college with a zeal for the Christian life, and with such equipment as will make their zeal highly effective in Church work. Church colleges must, therefore, give instruction and training that will be especially useful toward this end.

A Church college that is the peer of any other in excellence will naturally draw students from beyond the borders of the Church—from non-Christian homes. To have this kind of young person under its influence during the most impressionable period of life, gives the college a natural field for evangelization. A profound influence for good has been rendered by the Christian colleges of America in this very manner. These colleges have been the most effective means of leavening society with vital Christianity. What America owes to her Christian colleges from Colonial days down to the present cannot be estimated.

Collegeville, Pa.

"COURAGE, INDUSTRY, PURITY"

Dr. H. J. Benchoff, Head Master,
Massanutten Academy

In Isaiah we find this advice to all who would preach or teach or train the young: "For precept must be upon precept; line upon line: here a little, and there a little." All successful teaching



Cadet Battalion, in front of Lantz Hall Dormitory, Massanutten Academy, Woodstock, Va.

must follow this rule. A good teacher takes nothing for granted; must be able to present the subject in simple form; is willing to repeat and repeat, habit; and thus establishes processes of approach, thinking and discovery that become basic. Thus crude ore is refined and becomes pure gold.

For this reason the motto selected for Massanutten boys is embodied in three words, **Courage, Industry and Purity**. There may be others of value, but these three carry great weight.

COURAGE: physical and moral. Both are needed to face the issues of life. Every boy should be trained to appreciate and appropriate this fine quality. Courage to stand up for what is right; courage of conviction, regardless of consequence. In the crisis many lose out because they lack courage.

INDUSTRY: This is quite an essential. Occupation at some worth while task. Be what it will, make it the pride of effort, interest, enthusiasm. The world will not be poorer if you win a fortune. It is not the making of the fortune, but the abuse of it or the use of it that matters. Right thinking and teaching will do far more to set the world right on this point than any other force. Work—hard work, work as a recreation—recreation and pleasure as work—directed in moderation and wisdom.

PURITY: The wrecks that mark the record are due largely to the errors of life coming from indifference or low standards on this point. Everyone may have his weakness—but the price paid for impurity is staggering. Minds and bodies have suffered untold agony because the cancer of impurity has eaten away the heart of what otherwise seemed to be the strength of an oak.

Boys need to be told and retold the facts about these qualities of mind and heart. Massanutten tries to do this at every opportunity. To fasten upon the young minds of this generation the thought that the same sun that warmed Plato shines upon us—that we run the same course our fathers have run—that we face the same issues, with but a few variations, is the task that faces the great and good teacher—daily, in the class room, in personal contact—in his unrivalled opportunity to lead boys up into the plane of high thinking, and to temper them for unbounding adherence to the principles of courageous living.

Woodstock, Va.

"THE GREATER COURAGE"

By Dr. Boyd Edwards, Headmaster
Mercersburg Academy

An item of education that I think ought to grow into our vision of America, with its relation between classes, lifting our relations and attitudes toward those of different color and race and land, is illustrated in a little aphorism that appeared not long ago: "A prejudice is being down on something you aren't up on." If there is anything that a school ought to mean, it is that we should be delivered from being down on things because we don't know enough about them really to be fair in our judgment. The very essence of fairness is its motive and without the motive the fairness never comes. That essential motive is interpreted in a book by Robert W. Norwood, late Rector of Saint Bartholomew's Church in New York City, who went to his summer home in Canada and prepared these papers for publication. Practically it is the last message of this life of a beautiful, spiritual quality and most significant as a poet, a preacher, an interpreter, a man who bared his heart to the hurts that come to men who care for the welfare of the world. He says one thing we must learn to do is to "trust our kindness." Nobody can be just without that. They just grow hard. Men who love the truth alone and do not care for people grow hard.

Men who care for people alone but do not care for truth, as some one said, grow soft. We must not be afraid to be kind. In this day when no man knows how much he lacks or may yet need, how much he may fail to have to give when he wants to share with those whose need is greater than his own, the one thing that ought to dwell in the heart of man and especially in the hearts of teachers, flowing from old men out to younger and from young men back to older, is kindness. There are a lot of things about which it isn't hard at all to be courageous. They come, we meet them, they pass. We are glad we were squarely there facing them. It was a kind of fun. There are a lot of things that do not come, they just wait and we have to wait and wait again. That is the courage that is deep in the soul of the man who isn't afraid of how it will all turn out after a long wait. That is patience. We have to have something that is so true in its faith, so sure in its sense of commission, so convinced that we are here with a mission to fulfill, so certain that the quality of our playing and not the winning of the game is what counts, that we shall be patient and bear up and carry through.

Mercersburg, Pa.

itical unrest and changing morals we feel that the College lends a steadying hand, a moderating influence, which will establish the proper relationship between the malleable growing mind of the student and the demands of a rapidly changing society. It is commonly accepted that a certain spirit of independence, even disdain of control, characterizes our times, and a proper balance must be maintained to meet the situation.

The eminent aim of this institution must then—of necessity—be the molding of character properly to encounter the exigencies of our fast moving civilization.

Under this dominating Christian influence, as exemplified in President Curtis, Cedar Crest carries on: it aims to develop character, to imbue the student with a due sense of her responsibility to society and to herself, and to inculcate a firmness of mind which will prepare her to meet the outside world with a frank self-confidence and a definite purpose.

Allentown, Pa.

A UNIQUE SERVICE

By Prof. Charles Bornman, Department of
Sociology of Cedar Crest College

Cedar Crest College for Women is rendering a unique service because here it is



Hedrick Administration Building, Catawba College, Salisbury, N. C.

CEDAR CREST COLLEGE

By Mrs. Edwin Wernett, Instructor in
Secretarial Science

When the institution, which years later developed into Cedar Crest College, was founded, Allentown was a small community of perhaps 20,000 inhabitants. They were largely of Pennsylvania extraction and it is a commonly recognized fact that while these people made no pretensions to a tremendous breadth of culture, and were of a very conservative disposition, they possessed a sturdiness of character and a certain moral philosophy which resulted from their rather strict adherence to the teachings of Christianity. Necessarily an educational institution established in such a community would possess a moral background indigenous to the community, and I feel that it is this spirit of the Church which has continued to exist in the school since it was founded that has fostered its growth and has lent a note of integrity and uprightness to its ministrations.

From this invigorating and exemplary atmosphere the daughters of the surrounding community went forth to exert a certain progressive influence in its religious, cultural and political life. As time passed by and the College expanded, becoming more cosmopolitan in its nature, this condition persisted with an ever progressive tendency.

And now, in this decade of intense pol-

recognized that the function of education is not merely to impart knowledge and provide intellectual opportunities, but also to stir up, nurture, and enrich the "tonal qualities," or feelings, of the student. For is it not true that the feelings have longer roots than ideas, and are more definitely a part of the inner core of personality?

No doubt the importance of the emotions and feelings in education have been undervalued. We have accepted the old intellectualistic interpretation of behavior without question. Judging by much educational practice we still believe that a man "makes up his mind" rationally and deliberately. We forget that most of our conduct is determined by our attitudes, feelings, and emotions. Thinking, let us remember, can rarely overcome feeling.

Cedar Crest believes that human nature possesses a tonal quality much like that of a musical instrument, yet different and infinitely more delicate and complex. This tonal quality can be brought out, developed, and refined; it may also be suppressed, thwarted, and crushed. What is worse, the feeling and emotional tone of the individual may become distorted and discordant. The result will be the cynical and defeatist attitude so characteristic of our times.

To this end there has been created at this institution an atmosphere of beauty and homelikeness, and a spirit of congeniality and co-operation, which cannot fail

but make different persons out of those who have lived and worked here.

The large campus, with its hundred of varieties of trees and shrubbery, the home-like buildings, the recreation rooms, the class rooms, and the administrative offices, all reflect the Cedar Crest spirit.

The members of the faculty, with their wide range of interests and varied backgrounds of training and experience, the generous number of courses offered, the student organizations making for the spirit of spontaneous co-operation, self-help, and initiative, offer the modern girl an exceptional opportunity to spend the final formative years in an environment favorable to the formation of a truly Christian personality.

Allentown, Pa.

THE BOARD OF TRUSTEES OF ELMHURST COLLEGE AT WORK

Elmhurst College is owned and operated by the Evangelical Synod of North America, at Elmhurst, Ill., under a charter issued Feb. 16, 1865, and brought down to date in accordance with the various changes in the corporation name. (As a result of a merger consummated at Cleveland, O., June 27, 1934, the official name of the Church under whose direction Elmhurst College is to operate has become "The Evangelical and Reformed Church.") Section 2 of this charter reads as follows.

"The objects and purposes of this corporation shall be the advancement of the Christian religion, the establishment of schools, seminaries and colleges for the education of youths and of clergy, the erection of Churches, of other and any religious and charitable institutions to promote and advance the interests of the Christian religion, of education, of the arts and sciences and for charitable purposes generally."

Section 3 of this charter is as follows: "The said corporation may have a common seal and alter the same from time to time, may receive, take and hold by gift, purchase, devise, bequest or otherwise, any real or personal estate for the use and purposes of said corporation whether the same be purchased, given, devised, bequeathed or conveyed directly to said corporation or to any of the officers thereof for the use of the said corporation and all such property, real or personal, held by or for the use of said corporation shall be exempt from taxation."

The Board of Trustees of Elmhurst College, according to the Constitution and By-Laws of the Evangelical Synod of

North America (Art. IV, Sec. 150 and 152) is the legal representative of the college in all matters. It administers the finances, supervises the instruction and engages the instructors and professors. The board shall fix the salaries of the president, of the members of the faculty, and of the employees. The board of trustees is empowered to collect money from other than Synodical budget sources, to buy and sell property, with the approval of the Board of Directors of the Synod and to borrow money up to 25% of the appraised value of the institution.

A NEW YEAR'S PLEA

For the year that waits, Lord, I
would ask
Grace to meet each tedious task;
Courage to daily do Thy will,
To say to tempter's voice, "Be still!"
Strength my burdens all to bear;
Privilege to breathe a prayer;
Faith in God, unwavering, sure,
That through Life's storms will hold
secure;
Understanding deep and sweet
For friends, and folks whom I shall
meet;
A heart where Love lives on, and
grows
Until it blooms, and overflows
To spread its fragrance far and wide
Across Earth's seething human tide!

—Grace Harner Poffenberger

In accordance with the legal prescriptions the Board of Trustees, consisting of 15 members and the president of Elmhurst College, has functioned, giving an annual account of its stewardship to the Board of Directors of the Synod and a quadrennial report to the General Conference, with an annual audit of its financial activities, submitted by a certified public accountant. It takes care of its business in from 3 to 4 meetings held each year and through an executive, finance, curriculum and faculty, and buildings and grounds committees, which meet as often as necessary. The Executive Committee meets monthly and all of its actions are subject to the approval of the Board of Trustees.

The president of Elmhurst College submits reports on the state of the institution, as well as an account of his stewardship as often at the Board meets. He likewise makes suggestions as to policies and purposes, transmits any recommendation

made by the faculty for consideration and enactment, and outlines problems as to personnel, finance and administration in general. On the basis of such suggestions the Board discusses, modifies, criticizes and gives expression to its reactions on whatever may be for the good of the cause. When necessary the Board promotes a campaign for the education of the clientele, for the solicitation of students and funds, whereby contact and interest are maintained within the constituency of the Church to the end that this fully accredited senior college may continue to find the prayerful, sympathetic and enthusiastic support of the whole denomination.

In reference to personnel the question arises as to the traditional denominational character of the faculty. It behooves the Board to determine who shall teach on the general basis of the policy — all other things being equal, an Evangelical may have priority, but the academic qualifications are paramount. The Board considers the character and religious point of view of any candidate for a position seriously, and in the supervision of this phase of work is ever on its guard, for we dare not deny the Christian background, out of which we have come nor are we willing to reduce the importance of the Christian implications in higher education as to the outlook in the future.

Financially speaking, the problem is ever present, how we can operate most economically without reducing our education efficiency. Sources of income, such as Synodical budget, special gifts, endowment and tuition fees require constant attention, as does also the ever pertinent question, how our pretheological scholarships are to be administered. Shall they be a dole, or shall they be earned? Can we demand less than the best in the material to be moulded for future leadership in pulpit and pew?

Administratively the Board is always concerned in the effectiveness of the international set-up of the staff, the allocation of duties and supervision of various activities. Records of students as to achievements and personality development, financial reports and statistical comparative studies are authorized or scrutinized. They constitute the criteria whereby an institution is largely judged in its significance toward student and clientele.

The Board is largely directive in its influences, holding its appointed executive responsible for the application of the announced policies and avowed purposes. Together we may accomplish what alone could not be done.

Half-Baked Christians

By ALFRED NEVIN SAYRES

Hosea 7:8b: *Ephraim is a cake not turned*

Hosea's figure of speech is familiar to everyone. Perhaps it carries you back, as it does me, to childhood days. To me it calls up visions of my mother coming from the kitchen with a stack of hot cakes on her pancake-turner to distribute to my father and brother and myself, who consumed them as fast as they were baked. What beautiful, golden-brown faces they turned up at us! But who would have wanted to eat one that had been done on only one side? Even when one was turned and done too short a time, it had a pale, lack-luster appearance on one side—it was not as good, either to look at or to eat, as when both sides were nicely browned.

Hosea likened his nation to a cake that was done on one side only, and a proper figure it was. Israel's religion was very one-sided. On the Godward side it was very thorough-going. Even when they went after Baal, they did not neglect the

ceremonial side of religion. Whether in the name of Jehovah or in the name of Baal, they were always faithful to the call of worship. Either in the Temple, or in the high places outside their villages they brought their sacrifices and burnt-offerings. They kept their feasts and sacred days. They observed the Sabbath scrupulously and paid their offerings to maintain their religious establishments.

It was on the man-ward side that their religion wasn't properly done. The social and moral aspects of their religion had not been turned to the fire long enough. Their religion didn't make them honest, neighborly and kind. Justice and righteousness and lovingkindness were not among its fruits. They could be very religious towards God and at the same time cruel and treacherous and unbrotherly to their fellow-men.

There is a reason why Jesus gave that

double-edged answer to the man who asked Him which He considered the chief of all the commandments. While the man asked for only one commandment, Jesus mentioned two. He spoke them in such a manner as to give them the equality that belongs to twins. Indeed we might call them the twin commandments. Almost in one breath Jesus said to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." If His interviewer had started away when Jesus finished saying "this is the great and first commandment", supposing that he had his answer, Jesus might have caught him by the sleeve and detained him saying, "Just a moment, friend. You have heard only half. The second half is of equal importance with the first."

I said there is a reason why Jesus replied as He did. The religion that He taught and lived is a two-sided affair. It exposes its followers to God on one side and to their fellow-men on the other. It relates a man vertically to God, his Father, and horizontally to men and women, his brothers and sisters. As in a human family one cannot be the child of his parents without being the brother of the other sons and daughters, so in God's great family, one cannot be His child without being brother to all the children of men and of God.

Still there are many Christians of whom it might be said, as Hosea said of Ephraim, that they are like a cake not turned, done on one side only. They may be very religious in terms of their individual relationship to God, but their religion finds very poor expression in their human relationships. Or, they may wear the garments of a beautiful morality, and live in humane and brotherly fellowship with others, but their religious life is barren—they enjoy no intimate fellowship with God. Consider these two types of half-baked Christians.

I. Take first those who are nicely done on the religious side, but have not been turned for baking on the human side. There is a large company of Christians who live as if they had heard only the first part of Jesus' summing up of religion. They have heard the commandment, "Thou shalt love the Lord thy God," and they pay strict attention to it. They read God's Word devoutly and diligently. They pray to Him earnestly and consistently. They support His Church with their names and with their personal presence in the pews and their material gifts for its maintenance. But the other part of His statement they seem not to have heard, or at least they have not geared it into their conduct and character. They do not seem to realize that services of love to men are as important as services of worship to God. They keep their religion and their daily life in two separate compartments with the communicating door between them tightly closed.

A Negro convert at a revival went off to tell his parson how he had "got religion". His pastor was impressed, but had certain mental reservations. "I've glad to hear it, brudder," he said, "but is you gwine to give up sin?" "Yessuh," the man assured him, "I've done give it up already." "And is you gwine to pay up your Church dues?" "I've ready right now," was the prompt reply. "And is you gwine to pay up all your debts?" "Wait a minute, pahson!" he remonstrated, "you ain't talkin' religion now—you is talkin' bizzness."

How many half-baked Christians think that they can talk religion without talking business, or without talking citizenship, or without talking family relations, or without talking international affairs! They think they can go to the service of worship in the Church, or turn to God in prayer, or read their Bibles privately, stripping themselves, as it were, of their identity as husbands and wives, workers and employers, voters, neighbors, and the like. They go to God alone and leave their human affairs behind them.

But God doesn't want the worship of half-baked Christians. Jesus meant just that when He said, "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Evidently Jesus felt that one must do all he can to be a good brother, a good husband, a good neighbor, a good citizen, a good worker, if he wants to be a good son of God. He means that religion is a human, as well as a divine affair, and that it should inspire a man to loving service, to honest toil, to genuine patriotism, to neighborly goodwill and to domestic love and devotion, as surely as it inspires him to worship.

Accordingly, when we worship, God wants us to bring our whole selves into the worship experience. He wants us to relate our worship to our family life and our family life to our worship. He wants our religion to take hold also on our work and our play, on our civic connections and all our daily affairs. He wants us to bring our burdens and our prejudices and our perplexities and our hopes and our dreams, and expose them to Him in worship.

In short, God is not satisfied with children who obey half His orders and overlook the other half—who behave in His presence like adoring and dutiful children, but behave in the presence of their brethren like mean and malevolent foes. As Jesus put it, "Not every one that saith unto Me, 'Lord, Lord!' shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven", and doing the will of the Father includes living a life of brotherly love to our comrades in all walks of life.

A PILGRIM SONG AT 84

My home is where His glory shines—
The Son of God, who died for me;
Around my heart His love entwines,
And soon my eyes His face shall see.
Upon His truth my soul reclines
While His eternal glory shines.

All earthly glory groweth dim,
Seen through the mist of sorrow's
years;

But when I lift my eyes to Him,
The brooding shadow disappears;
For in my Saviour's face doth shine
Glory eternal, light divine.

Earth's voices now to me are stilled,
I hear no more it's music fair;
But with His voice my heart is
thrilled

Who sings amongst His ransomed
there,

Praise to our God for all His love
That fills those holy courts above.

My home is near, my journey's end
Is shining just across the way;
My faithful Lord, my proven Friend,
Stays with me through life's closing
day.

I'll know in full His love's designs
When with Him where His glory
shines.

—Written by Mr. D. Leitch. (Father
of Mrs. M. Brindley, of the Home
for the Aged, Wyncote, Pa.)

II. But there is also the other type of half-baked Christian—the man who is well-done on the human side, but not on the divine side. He is the man who is beautifully moral, but not at all religious. He lives an exemplary life, highly respected in the community, is a devoted husband and father, a delightful neighbor and friend, a conscientious citizen, a supporter of enterprises for the common good, an honest and reliable worker, or perhaps a generous and just employer (as the case may be). But that is the sum of his life. He has nothing to say about God. In fact, God occupies no place in his thought. Naturally, he is not seen in Church and prayer has no place in his program. He may claim that he can be a Christian without belonging to Church, and indeed many persons may consider him a real Christian. Yet the fact is he is only a half-baked Christian.

The difference between these two types of half-baked Christians is like the difference between a tree standing in the woods or orchard with empty branches and a Christmas tree planted in a bucket of sand in someone's home and hung full of lights and tinsel. One has its roots in the soil from which life and strength may be drawn, but it's dead within and therefore it bears no leaves nor fruit. The

other has its beauty and its good cheer hung on it from the outside. Having no roots in the soil it cannot bear fruit of itself.

I confess that of the two types I prefer the Christian who is well-done on the human side, just as I prefer a Christmas tree standing decorated in a living-room to a stark, dead tree standing in the woods. In preference to a non-fruit-bearing (though praying and Church-going) Christian, give me a man whose life produces the fruit of Christian character and service, even though he is only a graft on the Christian society and does not have his life rooted in the soil of God.

The weakness of this kind of life is that its beautiful morals are second-hand. The love that prompts its deeds of kindness and service has been implanted in him from some other life that is rooted in God. He has caught the good life from others by a sort of contagion. Brotherly love and sacrificial service do not issue from thin air. It is God that has imbued humanity with that spirit. "God is love" and human love is the fruit of that divine love. God has loved love into us. Therefore, they in whom true love of others has the best chance to live are they who have the roots of their souls struck down into the Spirit of God.

If our lives are to bear the fruits of love, they ought to be in living touch with God. We should make the Heavenly Father an intimate Companion with whom we can talk and to whom we can listen whenever we will. In the joys and sorrows, in the triumphs and defeats of every day God shares life with us, and to cultivate that consciousness of His living presence, we need to go aside habitually and concentrate upon the thought of His wisdom and His goodness and His love. In private and in public worship we need to let ourselves rest back on God and bathe in the sunlight of His love.

The problem of the half-baked Christian who is done only on the human side is to find God and be aware of His presence. His trouble is that he sees life as a matter of bread and butter. The things that are real to him are the visible, tangible things of this sense world. Work is real and play is real, and fun and friendship are real. But he sees nothing of God in all this.

"Show me your God!" the doubter cries.

I point him to the smiling skies;
I show him hills rock-ribbed and strong;
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, violet and rose;
I show him rivers, babbling streams;
I show him youthful hopes and dreams;
I show him maids with eager hearts;
I show him toilers in the marts;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy, I show him care,
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of soul, and cannot see!

Of course this half-baked Christian of the second type is not always an irreligious man in the sense that he is hostile to religion. He may simply be devoted to the things he is sure of—home, love, friendship, good government, proper schooling and recreation for children, a square deal for all—there can be no question of the value of these. About God he's not so sure. Yet without God all these things were dust and ashes. Without God he himself would never have learned to sense the high values in home and children and friendship. God is within and behind all that is real and worth while. As Catherine Cate Coblenz puts it, "God is beauty, God is love, God is understanding, God is quietness and rest, God is peace. God is the song of ecstasy that bursts in the springtime; God is the blue of a calm day in summer. God is the faith that comes when there is no reason for faith. God is the voice of a bell, the peal of a trumpet. God is timeless,

spaceless. God is all heights and all depths. God is law and the maker of law, God is beyond all and in all. God is simplicity, enveloped by us in complexity. God is perfection among imperfections. God is a perfect poem. God is God."

Oh, Christian, can Hosea's epithet be applied to you? Are you like a cake unturned? Have you been heeding one of Jesus' twin commandments and neglecting the other half? Have you been devoting yourself to the love of God, and idling over your obligations to your fellow-men?

Or, have you been satisfying yourself with being good and respectable and honest without rooting your life in God? Don't be satisfied with being a half-baked Christian. Go the whole way with Jesus. Turn the inside of your life towards God and expose your soul to the light of His love, and turn the outside of your life to your neighbors—all of them—so that the divine love may issue from your heart and your hand in brotherly love and sacrificial service of others.

In his little book, "What Christ Means

to Me", Sir Wilfred Grenfell has testified to the joy of exposing one's soul to the Christlike God, and he could fitly write such a book, for he has lived in close touch with God at all times. But in an unprinted book of deeds he has written the other side of the story—how he loved his way by his magnificent ministry of mercy into the lives of the people of Labrador. Grenfell is no half-baked Christian. He is well-done on both sides, a loving, trustful child of God and a happy, loving servant of his fellows.

Living Triumphantly

By Kirby Page, New York: Farrar & Rinehart, \$2.00

Reviewed by J. A. MACCALLUM

This is a new kind of devotional book. The subject matter with which it deals is concrete. It therefore represents a far cry from the traditional studies of prayer, atonement, salvation, and other abstractions which make a strong appeal only to people of mystical temperament or to those of legalistic mind who believe that in the acceptance of the correct formula a way of escape is to be found from the just penalties of their sins. Mr. Page represents the modern mystic who is alive to the results of science and the scientific method on the one side and, on the other, to the various dubious schemes by which men and women in vast numbers are exploited by their fellows.

In his approach to the question as to whether there is a valid spiritual interpretation of life and whether personality and society can be transformed, he probes to the roots of the present economic order and is not afraid to tell what he has discovered. He is realist enough to know that whatever errors there are in the philosophy of Karl Marx, and however serious its limitations, he was correct in

his economic interpretation of history. So great is the human capacity for rationalization that every nation, in going to war, disclaims to its own people and to the world any intention to aggressiveness, as a part of its panoply. Every nation insists that it acts in self-defense. Once this fact is recognized, the hollowness of the claims of the politicians who demand more adequate armies and navies is exposed to the clear light of truth in which they are bound to shrivel.

Mr. Page is equally realistic in dealing with racial enmities, the class struggle, and the various other social conflicts and frictions which generate high tension in modern life. From the background of adequate knowledge and a clear understanding of modern conditions, the author proceeds to show that it is possible for the individual to live triumphantly in the conviction that his companionship with his fellow-laborers is a great and exhilarating enterprise. Science has not abolished God but has disclosed Him as the creative energy which wells up from eternal sources and seeks for expression in the individual and in society alike. The trouble with our older morality and religion was that, in their regard for the individual, they failed to see his organic relation to the social order.

No one can read Mr. Page, who is, perhaps, a registrar of current knowledge upon the problems with which he deals rather than an original investigator, without becoming vividly aware of the fact that the failure of the older moralists and religionists to recognize social responsibility, has produced many of the defects in modern civilization. To dramatize the late John Dillinger as Public Enemy Number One is to use him for a scapegoat and to forget that the environment in which his life took shape was as directly responsible for what he became as the garden soil for the value of the crop that it produces. As Heywood Broun has recently said in effect, "Public Enemy Number One is neither Dillinger nor Capone, but rather the slums in which ten thousand others like them are at this moment being incubated."

But enough has been said to show the direction of Mr. Page's thought. Probably no critical reader will agree with him in every detail. For example, while theoretically all Christians are pacifists, human nature must be taken into account and if the reformer fails to remember that a blow on one cheek is more likely to produce another rather than a gentle offer of the second cheek for similar treatment, he is not likely to get very far "when the drum begins to roll." But Mr. Page is on the right track even if his idealism occasionally carries him with Gandhi and others too far into the clouds. The spiritual evidence and deep religious sense which pervade his treatment of these practical aspects of our modern civilization justify the title which

he has given his book, "Living Triumphantly."

The argument is completed in approximately 100 pages, which are followed by an anthology of double that length arranged for 100 daily readings, the purpose of which is to illustrate both concretely and abstractly the pathway that he has indicated. These readings are alike suggestive and rich in information, linking together the ancient and the modern. There are several passages from the New Testament which Mr. Page no doubt correctly interprets as radical in their thought and applicable to present problems. These stand side by side with selections taken from the most modern interpreters of our present day civilization, including such names as Harry F. Ward, William E. Orchard, Julian Huxley, B. H. Streeter, and many others who are equally uncompromising in their criticism of the evils of our time. The book is unqualifiedly recommended to every one who wishes to understand the Christian approach to the task with which civilization is confronted and the resources at the command of those who essay to live triumphantly.

MY GARDEN OF DREAMS

I strolled into my garden one day
To gaze upon my flowers gay;
With the butterflies flitting to and fro,
They made a picture dreamed long ago.

The clear fountain glistened not far away;
Nearby I saw my two boys at play;
One was five, the other one three,
God had indeed been good to me.

I closed my eyes a moment to pray
And asked God to keep my garden alway,
To teach my boys its beauty to see,
That they might cherish in memory
The things I taught them of life and Thee.

I gazed into the future once more to see
What other joys life could bring to me;
I visioned my boys as men brave and strong,
Whose code of morals had kept them from wrong.

My flowers still bossomed in splendor serene,
The fountain still played like a lovely stream;
As I passed through the gates to Eternity
I knew that some day my boys I'd see.

—L. Ethel Ohlson.

A HYMN FOR EPIPHANY

JESUS WHO SAVES

(Tune: Old Hundredth or other L. M.)

Jesus who saves has come to dwell
In haunts of home and fields afar,
Where strains of joy and sorrow swell
The din and cry of every hour.

Jesus, the Christ, is glad to say
To those whom sin has lured and bled:
"Come unto Me, all ye who pray,
I'll pour My blood for you instead."

Jesus, our Lord and Master, loves
To make the wounded spirit whole;
In mercy gentle as a dove's
He soothes and calms the weary soul.

In hope that bathes the mid-night coasts
Of earth in floods of shining dawn,
He triumphs o'er the threatening boasts
Of Satan's last and impish pawn.

Proclaiming, then, Christ Jesus' power,
Let us lift up the cross He bore,
O'er all the world its blessings shower,
Release the everlasting door.

—Herman J. Naftzinger.

NEWS IN BRIEF



The Rev. Christopher Noss, D.D.

THE REV. CHRISTOPHER NOSS, D.D.

The accustomed festival joy of the holiday season was subdued this year in the missionary circles of the Church by the illness and death of Dr. Christopher Noss, veteran missionary to Japan. On Dec. 26 the Board of Foreign Missions received word that Dr. Noss was seriously ill with cerebral hemorrhage at the home of his son, Rev. George Noss, in Aomori. On Dec. 31 the cable came bringing the sad news that Dr. Noss had passed away at 5 o'clock on the afternoon of that day, and announcing that the funeral service would be held in Sendai on Jan. 5. It is cause for sincere thanksgiving among the friends of Dr. Noss that he was permitted to spend Christmas, the last day of his life, in the intimate companionship of the home of his son, surrounded by his children and grandchildren.

Dr. Noss went to Japan as a missionary of the Reformed Church forty years ago this year. During these years by the power of his personality, by the brilliance of his intellectual endowment, by the strength of his iron will, and by the viril-

ity of his consecration, he had established for himself a unique place in the Christian movement in Japan. He was not only an exceptionally strong missionary of the Reformed Church; he left the indelible imprint of his life on the whole of the Church of Japan.

Neither space nor time permit a proper presentation in this issue of the "Messenger" of the life and labors of Dr. Noss. The Executive Committee of the Board of Foreign Missions will meet on January 11, at which time adequate and appropriate actions will be taken to be reported later to the Church, and arrangements made for a memorial service, in all probability to be held at Lancaster, Pa.

A. V. Casselman, Secretary.

1935

SPRING MEETINGS OF CLASSES

JANUARY 21:

Philadelphia (9.30 A. M.) First, Rev. G. H. Gebhardt, 4948 Locust Street, Philadelphia, Pa.

JANUARY 22:

California (7.30 P. M.) Trinity, Mr. Alexander Warden, Secretary, 8965 Dicks Street, West Hollywood, Cal.

FEBRUARY 4:

Tohickon—St. John's, Rev. Alfred N. Sayres, Lansdale, Pa.

Goshenhoppen—Pennsburg, Rev. M. D. Slifer, Pennsburg, Pa.

FEBRUARY 5:

Lancaster—Second, Rev. S. Chas. Hoover, 1521 Green St., Harrisburg, Pa.

Lehigh—St. Paul's, Rev. E. Elmer Senenig, 399 E. Hamilton St., Allentown, Penna.

West Ohio—First, Rev. Clarence E. Sittler, 210 Miami St., Piqua, Ohio.

Allegheny—St. Luke's, Rev. John Borger, 315 Camp Ave., Braddock, Pa.

North Carolina—Emanuel, Rev. Kendall B. Shoffner, 19 Williams St., Thomasville, N. C.

Carlisle—Trinity, Mr. Jos. Darlington, Secty., New Bloomfield, Pa.

Fort Wayne (7.30 P. M.) Cross, Rev. John L. Conrad, 356 W. Water St., Berne, Ind.

Kentucky—St. Luke's, Rev. Walter F. Lahr, 504 Maple St., Jeffersonville, Ind.

THE SWANDER AND THE MCCAULEY LECTURES JAN. 21-23, 1935

Professor Douglas Clyde Macintosh, of Yale Divinity School, will deliver the Swander lectures, the first on Monday evening, Jan. 21, three on Tuesday the 22nd, and the last on Wednesday, the 23rd. The subject of his lectures is, "Religion Today and Tomorrow". The headings of the several lectures are: I. The Religious Situation; II. From Absolutism to Humanism; III. The Theology of the Christian Consciousness; IV. Religious Realism; V. Hopes for the Future, or How to Defeat the Pessimists.

The McCauley Lectures will be delivered by the Rev. William F. Kosman, D.D., of Allentown, Pa. Both lectures will be on Tuesday the 22nd. The subjects of his lectures are: "The Preacher as Interpreter" and "The Preacher as Non-Conformist".

This is the time of home-coming for the alumni. The date of the lectures is earlier than usual so as to precede the winter meetings of the Classes.

George W. Richards, President

CHANGE OF ADDRESS

Rev. Alfred Klumb from Kaukauna, Wis., to St. Paul's Evangelical Church, Malone, Wis.

Rev. H. Dewey Gress from R. R. No. 1, Berlin, Pa., to 419 S. Osceola Ave., Orlando, Fla.

BOWLING GREEN ACADEMY

Old Father Time moves rapidly, even though he is looked upon as an old man. Here we go—into the second week of the New Year. Our record of receipts for the Bowling Green Academy salary fund is more than marking time. We report \$5 received from the St. Andrew's Ladies' Bible Class, So. Perkaspie, Pa., Rev. S. E. Moyer, pastor; \$5, from Mrs. Langendorfer's Ladies' Bible Class, Zion Church, Buffalo, N. Y., Rev. Herman E. Schnatz, pastor; \$5, Eastern Synod, W. M. S., and \$5, Beaver Springs G. M. G., per Mrs. Thos. E. Jarrell, Treas., W. M. S. G. S.; \$2.50 from Rev. and Mrs. H. N. Smith. Total, \$234.50. Thank you! Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

On
the
Campus
at
Ursinus—
Collegeville,
Pa.



A PRACTICAL SLOGAN

A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.

At the closing service of the union Week of Prayer observance in Watson-town, Pa., Dr. Paul S. Leinbach, of the "Messenger", speaks Sunday evening, Jan. 13. In the forenoon he fills the pulpit of the Rev. P. A. DeLong.

The annual meeting of St. Paul's Classis, Pittsburgh Synod, has been changed from Feb. 5, 1935, to March 25, 1935, at 7.30 P. M. at Zion's Church, Pymatuning Charge, Transfer, Pa.

Rev. Walter D. Mehrling, of the Church of the Incarnation, Newport, Pa., has sent to his people a list of daily readings from the Bible for each day in 1935. It is a pastor's fine challenge to 1,000 friends to help undergird the new revival of religion.

Salem Church, Catafauqua, Pa., Rev. W. A. Kratz, pastor, concluded a most joyous holiday season, which began with a congregational Christmas party on Dec. 21, with an attendance of more than 250, and ended with a most impressive Candlelight service on New Year's Eve.

Rev. David D. Baker, returned missionary from Baghdad, began his pastorate at St. Paul's English Church, Baltimore, Md., Jan. 1. He succeeds Rev. Lloyd E. Coblenz, D.D., whose resignation took effect Nov. 30.

Concerning the plan for the observance of Foreign Mission Day, President George W. Richards writes: "I am very much pleased with the thorough organization for the united effort of the Churches and Sunday Schools. It seems to me that we have never had such a set-up before. It will be difficult after this to have another, in view of the united Church."

One of the most significant parts of the plan for Foreign Mission Day is the place assigned to the Classical representatives among the pastors of the Church and loyally accepted by them. These pastors are not only planning the work, but are personally working the plan. Rev. Roland L. Rupp, the representative in Lehigh Classis, reinforces his missionary enthusiasm with a personal gift of \$500 toward the Debt Liquidation Fund.

All departments of the Reformed Church in the Schaff Building have accepted the coin-card gleaners and certificates and are filling them for Foreign Mission Day. Rev. Eugene L. McLean, D.D., was the first

person to return a certificate with the cash. These certificates will be a significant reminder of the last missionary rally of the Reformed Church in the United States before the merger of its missionary work in the new Church.

During the past year, Rev. Dr. Wm. H. Erb, of Norristown, Pa., had 18 Sunday engagements, preaching in the following Churches: St. Paul's, Bethlehem; Ascension, Norristown; First, Philadelphia; Mainland, Wentz's, St. Vincent, Quakertown, Spring City and Schwenkfelder Church of Norristown. On Jan. 6 he preached at Hatfield; the pastor, Rev. Mr. Benner, is on his way home from the Holy Land, where he spent Christmas. Dr. Erb is available for supply preaching.

Forty thousand coin-card gleaners for Foreign Mission Day were mailed and distributed to all the Sunday School superintendents of the Reformed Church during the past week. The first gleaner that came back filled was from a Lutheran lady who clerks for Berkemeyer-Keck Company, of Allentown, the gift of the employees of the Company. One of our leading laymen, Francis F. Berkemeyer, is the proprietor, and is also serving as one of the lay speakers in preparation for Foreign Mission Day.

In Salem Church, Shamokin, Pa., Rev. A. F. Dietz, pastor, Dec. 23, in the morning a Christmas program with distribution of gifts to the children was followed by a rich musical program by the Church choir in the evening. A white gift service was held early Christmas morning; in the evening a pageant, "A Glorious Christmas Eve" was presented by a group from the Church School. Albert Schweitzer was remembered by the congregation for his faithful and efficient services as caretaker.

St. Luke's Church, North Wales, Pa., Rev. John M. Herzog, pastor, observed Christmas with an early dawn service at 6 A. M. The Church was beautifully decorated and the service held in the mellow glow of candlelight. The annual Christmas gift to the Church amounted to \$529.70. On Dec. 23, the Church School in conjunction with the Church choir rendered a cantata, "The Lost Carol"; the offering of \$25 was given to Bethany Orphans' Home. Holy Communion observed Dec. 30. Large congregations present at all services.

A Young People's choir made its initial appearance in First Church, Greensboro, N. C., Rev. W. C. Lyerly, pastor, Dec. 16. They sang "The Wondrous Story," a Christmas cantata. There are 17 members and are grouped for singing 3 parts. Elder J. T. Plott was re-elected Supt. of the S. S. One of the finest pieces of work he accomplished last year was the Worker's Council supper meetings; the average attendance at these meetings for 10 months was 35.



The Rev. David J. Wolf

THE REV. DAVID J. WOLF

This well-known pastor of our Church passed away at his home, 1321 Mifflin St., Homestead, Pa., on Dec. 31, aged 68. Graduating at Lancaster Seminary in 1876, he served in turn at Ruffsedale, Pa., Walkersville, Md., Taneytown, Md., Apollo, Pa., and Homestead. He is survived by his widow, Mrs. Jessie Hurst Wolf; two sons, Russell and Paul; 3 brothers and 3 sisters. Funeral services were held in First Church, Homestead, and at Center Hall, Pa., where interment was made.

1935 was ushered in with a meeting on New Year's Eve, followed by services and a social hour. The average attendance for December was 333.

On Dec. 16, in St. Peter's Church, Allentown, Pa., Rev. E. Wilbur Kriebel, pastor, the Junior choir, under direction of Miss Anna A. Quier, chorister and organist, rendered Christmas carols; Dec. 23, pageant presented by Junior and Intermediate Depts. of S. S.; Christmas Eve, regular Christmas festival given, the service being rendered by Beginners and Primary scholars, with offering of \$38 for Bethany; Dec. 30, the choir sang Maunder's "Bethlehem"; Dec. 16, the pastor celebrated his 6th anniversary of his pastorate, and in honor of the event the congregation presented him with a basket of chrysanthemums.

The Christmas spirit was manifested in



St. Luke's Church, Trappe, Pa., Rev. Arthur C. Ohl, pastor, at the services on Dec. 23, and at the School Festival, Christmas Eve. The program on Christmas Eve included recitations and songs by the junior, primary and beginners, the musical service, "Christmas Classics" by the main school, and a drama, "Christmas Stories" by a group of young people and adults. The play was written and directed by Wm. Solly, a Classical ministerial student at Ursinus. The offering was given to Bethany Orphans' Home.

A new pipe organ is the Christmas gift received by Christ Church, Bath, Pa., Rev. Reginald H. Helffrich, pastor, from Mr. Fred B. Franks, widely known in the cement industry. The instrument, which contains the latest discoveries in organ building, was presented by Mr. Franks in memory of his wife. The organ contains a full set of Degan chimes and the tonal facts are being copied from organs in English and French cathedrals. A special broadcasting system will be installed in the tower of the Church to enable the residents of Bath to hear the music. Preparatory to the installation of the organ, the Church is being redecorated in Colonial style under direction of the pastor.

It is encouraging to report that the stream of Foreign Mission Day offerings has already begun to flow. Mrs. Blanche Colvin Stofflet has sent in a check of \$1,000 for a Foreign Mission Day offering toward the liquidation of the indebtedness of our Foreign Mission work. She gives this gift in honor of her husband, the late Rev. Dr. Sefellen E. Stofflett. Mrs. Stofflett is one of the most faithful supporters of our Foreign Mission activities. Last week the Board of Foreign Missions received another gift of \$500 from a friend toward the liquidation of the indebtedness and as a "booster" for the Foreign Mission Day offering.

An Advent Cantata was rendered by the choir of St. Andrew's Church, Allentown, Pa., Rev. Henry I. Aulenbach, pastor, on Dec. 9; on Dec. 10, the Missionary organizations held a White Gift service for the Winnebago Indian School; the Children's Division program was rendered Dec. 16 and repeated on Dec. 23 for the aged people at the Phoebe Home; on Dec. 23 the Junior-Intermediate Depts. presented the pageant, "The Night of the Star," under direction of Mrs. Miriam Alexander. The Adult Dept. presented "A Christmas Carol," by Chas. Dickens, under direction of J. Alvan Brown, Dec. 30. New Year's Eve was observed with a Stunt Night program and a Watchnight service which was well attended.

Elder David A. Miller, of Allentown, advises us of an interesting meeting held Sunday, Dec. 30, in St. James' Church in that city under the leadership of Rev. Roland L. Rupp, when the 25 prominent lay speakers who are visiting the congregations and Sunday Schools of Lehigh Classis during the first 2 Sundays of January to present the Foreign Mission work of the Church were present. Dr. Paul R. Pontius, Elder David A. Miller and Mrs. Lewis Anewalt addressed the meeting before the men were assigned to the task of assisting in the liquidation effort for the debt, in connection with Foreign Mission Day. Lehigh Classis has 80 Sunday Schools and it is hoped to reach all of them. The laymen were very enthusiastic.

In St. John's Church, Schuylkill Haven, Pa., Dr. Elmer S. Noll, pastor, 2 bequests in cash were recently received by the treasurer; one for \$1,656 from the executor of the estate of Mrs. Catherine Conrad, and another for \$209 from the estate of Miss Sabilla Stager. Tower chimes, the gift of Mr. Howard Stager, will be installed in the near future; this gift is in memory of the donor's parents, Mr. and Mrs. Albert Stager. A beautiful memorial will be dedicated in connection

with the observance of the 9th anniversary of the dedication of Strunck Memorial Hall on Feb. 24. The attendance at the Christmas service broke all previous records.

The Thank Offering at Mt. Hermon Church, Philadelphia, Rev. D. F. Singley, pastor, has exceeded the \$1,200 mark and the members are thankful that God has more than answered their prayers for \$1,000. On Dec. 23, the Church School conducted a White Gift service and from the foodstuffs donated, 20 baskets were filled and distributed to the needy. In the evening the Young People presented Dorothy Clark Wilson's "White Christmas," under direction of the pastor. A beautiful Candlelight service was held Christmas Eve by the children and young people of the Church. On Dec. 30 in the evening the choir sang "Story of Christmas."

The 10th annual Christmas carol service of Christ Church, Altoona, Pa., Rev. C. D. Rockel, pastor, was held Dec. 23 with a large assemblage present; as in past years the chorus was directed by Mrs. Anna B. Rockel, the organ being played by Mr. Harry P. Hitchen, while a chorus of children's voices rendered several of the simpler numbers. The carols were of ancient and modern origin from many nations, being selected by Miss Linda Wertz Lentz, a former organist. The offering was for the orphans' home at Littlestown, Pa. At the Men's League December meeting, Mr. Carl Lundegren, a teacher in the Altoona High School, was elected president for the new year; Rev. A. L. Bixler, of the Simpson Methodist Church, spoke on "Peace."

Despite the hard and trying year of 1934, Emanuel Church, Rochester, N. Y., Rev. Fred H. Diehm, pastor, reports a balance in the current fund with all bills paid and apportionment paid in full. Holiday services well attended. Communion service, Dec. 30, was also a Memorial service for the 24 who departed during the year. The Scout Troop No. 23 will conduct the service Jan. 13. The joint consistories of the Evangelical and Reformed Churches had a very interesting dinner session in Emanuel. On Jan. 21, the W. M. S. will have as guests the Missionary Societies of the Evangelical and Reformed Churches of Rochester with address by Mrs. Harper Sibley. Emanuel gymnasium and bowling alleys are open every evening, and basketball, schuffle board, indoor baseball and bowling bring the young men and women to the Church building. The young people of Emanuel have the Church-going habit.

The 2nd annual conference on Christian Education for the Churches of the New York area of New York Classis was held in St. Mark's Church, Brooklyn, on Dec. 4. A supper, served by the ladies, began the meeting attended by 125 Church and Church School workers. At 7.30, Rev. Fred. Kramer, Bellerose, L. I., conducted a 15-minute worship service, which was followed by 2 discussions under the leadership of Dr. Nevin C. Harner, of Lancaster Theological Seminary; the topics were, "How to Teach the Lesson," and "How to Unify the Educational Program of the Church and Church School," and were chosen by the ministers and elders at the fall meeting of Classis from a list of 25. The book and pamphlet exhibit in connection with the Conference proved especially helpful.

Special Christmas music was rendered by the quartet and organist on Dec. 23, in Central Church, Dayton, O., Dr. Walter W. Rowe, pastor, who preached on "The First Christmas Carols." A Vesper service held by S. S. at 5 P. M. Dec. 23; with the pantomime, "Why the Chimes Rang." The Vested Junior choir made its first appearance at this service. Baskets of groceries, toys and candy given to Ft. Wayne Orphanage. Central sustained another great loss in the death of Geo. W. Bish, who for many years was an Elder

and Treasurer. The death of Dr. Herbruck recently is keenly felt by the congregation, where he was a faithful worshipper and teacher of the Men's Class. There have been 25 deaths in Central during 1934. Annual congregational meeting, Jan. 9; Holy Communion Jan. 13. The Consistory took action to refinance the debt on Central Church by means of the Mortgage Redemption Plan. This Campaign will be put on about the middle of February, and it is earnestly hoped that this will bring some relief to the congregation at this time.

The Rev. Dr. John F. DeLong, of Bethlehem, Pa., one of the veterans in our ministry, has been seriously ill during the past few weeks.

In the Greenville, O., Charge, Rev. Edgar V. Loucks, pastor, 2 Christmas committees separately agreed to have a White Gift service and both Churches were greatly pleased and benefitted by results; offerings for Ft. Wayne Home larger than last year. The Girls' Guild dressed dolls and sent them to Neillsville for Christmas. A holiday party was held Dec. 27, with games, fun and frolic for everybody. With all lights out, except those on the big tree, the pastor led the singing of hymns and carols. A hearty prayer closed a very happy evening. The year's worship services were concluded with a musical hour; an enlarged choir, a male chorus, a male trio, clarinet and flute duettists, organist furnished an inspiring program. The pastor spoke on, "The Church the Birthplace of the Best Music."

A most successful year in the Concord, N. C., Charge, Rev. H. C. Kellermeier, pastor, came to a climax on Dec. 30 with the annual congregational meeting in Trinity Church. Reports revealed steady progress in all the work. Elders J. H. A. Holshouser and G. A. Fisher, and Deacons A. W. Smith and W. A. Lippard were re-elected for 3 years. Miss Addie Barrier completed another year of faithful service as pianist. The W. M. S. of New Gilead presented "The Rainbow Pageant" in their Thank Offering service Nov. 25. The G. M. G. of Trinity presented "All One," Nov. 25. The W. M. S. presented "As It Was Given Unto Them," Dec. 2. All services helpful and much enjoyed. The offerings were \$22.60, \$22.37 and \$92.80 respectively — a substantial increase over last year. The Kingdom Roll Call held in each congregation with Mr. B. F. Hileman, director for New Gilead and Mr. C. T. Barrier for Trinity; results encouraging. A Christmas Tree service held in New Gilead on Dec. 23, while Mrs. J. B. Womble presented her junior pupils in the cantata, "Away in a Manger," in Trinity Church.

Dr. R. C. Zartman, Supt. of Dept. of Evangelism, conducted evangelistic meetings in the mid-west during October, November and December, as follows: Monticello, Ia., Rev. Armin H. Tendick; Alleman, Ia., Rev. Arthur I. Kruetzmann; Newton, Ia., Rev. John Egger; Marengo, Ia., Rev. Louis A. Moser; Conesville and Columbus Jet., Ia., Rev. Emmanuel Jasmann; Zwingle, Ia., Rev. Melvin Witmer; Baxter, Ia., Rev. Dietrick E. Bosma; Melbourne, Ia., Rev. John Neuenschwander; Schaller, Ia., Rev. Otto J. Engelmann; Humboldt, Nebr., Rev. Alvin O. Engelmann; Fairview, Kas., Rev. Calvin W. Franz; Dawson, Nebr., Rev. Ernest Gander. To every Church were given 9 services from Sunday morning until Friday evening, with the exception of the last 2 when weather conditions became too adverse. Attendance and contributions were good in all Churches. During January, 1935, Dr. Zartman will give his time and attention with services in the Paradise and Crutzy Creek Charges in York Co., whose pastors are Revs. E. V. Strasbaugh and Walter E. Garrett. During February, March and April he will have an evangelistic itinerary in Central Ohio Classis.

One of our active ministers in Virginia writes: "The 'Messenger' is read from cover to cover in our home by all members of the parsonage family old enough to read. To say it is enjoyed is putting it mildly."

Rev. Jaroslav Stule writes from Chvalceci F. Recany N. Lab., Czechoslovakia, Europe: "If you or some of the brethren have old magazines or English, German or French books, or any helpful reading matter for us out here, please do send it on. We are homesick for the U. S. A. and the old Reformed Church. Please pray for us. The work is very hard and exhausting with terrible need on all sides. I wish my family might see America again, even if only for a few months. I pray that the crisis may pass away and more missionary zeal be awakened in America, even for my kind of work in the vast world of the Slavonic nations—Russia, Poland, Czechoslovakia, Bulgaria and others. We need a school of missions for them most desperately. Please help me in my prayers for the accomplishment of this end."

In the Bloomsburg, Pa., Church, Rev. Bernhardt R. Heller, pastor, the people are showing wonderful co-operation and increased interest in the completely equipped building, the new Educational Building dedicated recently. Christmas services largely attended. The S. S. program held Dec. 23 in the form of an old-fashioned miscellaneous Christmas program, the musical numbers being furnished by the newly organized S. S. orchestra and a vested girls' chorus of 16. On Dec. 30, the choir rendered the cantata, "Behold the King." A Candlelight Watch Night service held New Year's Eve, the Candlelight Procession being 7 young women representing Truth, Faith, Joy, Goodwill, Hope, Peace and Love. The congregation is uniting in the interdenominational Week of Prayer and the pastor is to speak on Thursday evening of the week in the large Methodist Church of Bloomsburg.

In the Youngwood-Harrolds, Pa., Charge, Rev. J. A. Kleinginna, pastor, the Kingdom Roll Call conducted in both Churches with good results. At the annual Thank Offering service Dec. 2, 2 missionary plays were presented under direction of Mrs. H. E. Kimmel. Universal Bible Sunday observed Dec. 9. Annual Christmas services held Dec. 23 and 24. On Dec. 23, the Adult Dept. of the S. S. of First Church, Youngwood, presented a pageant under direction of Miss Grace Harrold. The Youngwood Male Chorus with the pastor as director rendered a Christmas Carol and Candelight service Christmas Eve. An old-fashioned Christmas service held in St. John's Church, Harrolds, Dec. 23. Both congregations have practically doubled the amounts contributed towards apportionment in 1934

as compared with 1933. Membership has substantially increased. Pastor and people looking forward to 1935 as a banner year.

Rev. Chas. L. Noss, newly elected superintendent of St. Paul's Orphans' Home, was formally inducted into his new office at a service in the Home on Jan. 1. He replaced Dr. A. M. Keifer, who retires after a quarter of a century of active service. Dr. Keifer spoke concerning his labors and asked for the loyal support of the new superintendent as he assumes his duties. Dr. Keifer surrendered the keys to Dr. Paul J. Dundore, who represented the Board of Directors and who delivered the charge to the new superintendent. The consistory of Zion's Church and members of School and Church attended. Fred Aubel, Supt. of the S. S., presented Dr. and Mrs. Keifer with a purse and Rev. and Mrs. Noss with a bouquet. The children of the Home rendered a few songs. Dr. and Mrs. Keifer left for St. Petersburg, Fla., where they hope to enjoy a needed and well-earned rest.

Virginia Classis met in Fall Session at St. John's Church, Middlebrook, Va., Oct. 24-25. At the adjournment the annual meeting of the Reformed Churchmen's League and their banquet were held in the "Hut" beside the Church, 109 members and friends being present. Recently the "Hut" was improved and made larger to meet the growing social demands. The organizations of the Church supplied the \$150 needed for the expansion. The Bible is being taught in the Schools of this district, a trained teacher being in charge prescribed by the State Council of Religious Education. Home Missionary Day observed Nov. 18 and the Kingdom Roll Call Nov. 25. The W. M. S. Thank Offering held Nov. 25, when the pageant, "Unto the Least of These" was given by the society. The Mission Band Thank Offering service Dec. 9, when the playlet, "Seeing Is Believing," was presented. On Christmas night the "Christmas Story" in Scripture and song was presented; offering sent to the Winnebago Indian School.

Home Mission Day observed Nov. 11 in Zion Church, Fireside, O., Rev. Bert E. Wynn, pastor, with offering of \$12.81. Nov. 18 the local W. M. S. held their Thank Offering service, Miss Ruth Heinmiller, guest speaker; offering, \$74.65. 16 members attended the regional consistorial conference held in Bellevue Dec. 6. A fine delegation of young people attended the Regional Youth Conference at Sandusky Nov. 25. Youth Sunday observed Dec. 9, when the young people had complete charge and had as guest speakers 2 promising young people of Heidelberg College, Arthur Felkley and Margaret Critchley. The children pantomimed "Why the Chimes Rang" very beautifully at the morning Christmas service. An original pageant prepared by the pastor and members of the congregation, "From the Ends of the Earth," given in the evening. Besides an offering of \$16.14 for the benefit of Ft. Wayne Orphanage, the congregation presented to the pastor and family a purse containing a liberal sum. On Christmas Eve the young people braved a snow storm to bring cheer to sick and aged by singing Christmas carols. \$115 raised on apportionment this year.

The First of what is planned to be an annual Social Welfare Institute for St. Paul's Classis was held in the Greenville, Pa., Church, Jan. 2. The Institute was suggested at the last meeting of Classis and by a vote decided that the Social Welfare Committee have the matter in charge. The opening session began at 5 P. M. with a devotional service led by Rev. V. J. Tingle. Mr. F. A. Conner, of Greenville, who has held several key positions in the State relief program, spoke on "Changing Attitudes Due to the Public Relief Program." A lively discussion followed. The Men's Club of the Greenville congregation were hosts to the men of Classis and a fine

Worthwhile Books

Problems of Christian Family Life To-day

By George Walter Fiske

This eminently practical little book is recommended for study during this year of special emphasis on the Christian home. It is written as a new elective in the adult program of Christian Education, and groups in many churches will find it interesting reading. Such problems are dealt with as family ideals, recreation and study, the maintenance of a home democracy, and tensions that lead to broken homes. *Our new catalogue of books and supplies lists books and leaflets that will meet many of your needs. Sections on the latest religious books, worship and devotion, stewardship, and hymnody are included.*

40 cents

Realistic Theology

By Walter M. Horton

One of America's leading theologians analyzes the trend toward conservatism. Required reading for the intelligentsia. November Religious Book Club Selection.

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Modern Man's Worship

By Bernard E. Meland

Is worship in your church effective? Here is the best one-volume discussion of the values and art of worship. "A rare piece of work."—Prof. H. N. Wieman.

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250 Bible Biographies

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Thumb-nail sketches of biblical characters. Great or small, saint or sinner, they are drawn in true colors, as God made them.

\$2.00

The Four Gospels

A New Translation from the Aramaic, by Prof. Charles Cutler Torrey of Yale. Complete with essay and notes. \$3.00. Also, \$2.00 edition with translation only.

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Presenting each month 10 sermons of a popular American preacher.

October: Taking a City, by Douglas Horton (Chicago).

November: The Refiner's Fire, by J. W. G. Ward (Oak Park).

December: When God Hides, by Paul E. Scherer (New York).

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LAUGHTER

Laughter is a stimulant,
But one which few abuse,
A great specific ev'ryone
Should much more often use.

Laughter is a tonic,
A tonic all should take,
An overdose will do no harm,
But will Gloom's vapors break.

Laughter is a sedative
That acts like soothing balm,
Driving care and pain away,
Promoting rest and calm.

Distasteful it perhaps may be,
For quite a little while,
But persevere, increase the dose,
Beginning with a smile.

So use this potent panacea,
Don't keep it on the shelf;
If nothing else inclines to mirth,
Try laughing at yourself.

—Walter Esmer

luncheon served to over 125 guests. Prof. A. L. Funk, of Thiel College, Greenville, spoke on "Social Planning." Dr. Paul J. Dundore, pastor loci, fittingly introduced the last speaker, the Rev. Dr. Earle S. Rudisill, who recently began his duties as president of Thiel College, and who spoke on "The Modern Economic Conditions as They Affect the Home Life." The meeting was adjourned with prayer, led by Rev. V. A. Ruth. The members of the Social Welfare Committee are: Revs. H. R. Ash, chairman; V. J. Tingle, and Elder J. Fred. Christman.

Trans-Atlantic Echoes

By Hubert W. Horwill

London, England.—The Bishop of Birmingham has shown lately that his interests are by no means limited to theological and ecclesiastical problems. One of the most important matters now before parliament is the Incitement to Disaffection Bill, which has passed its third reading in the Commons and is at present being debated in the Lords. This measure has aroused the gravest misgivings among lovers of freedom in all political parties. It purports merely to prevent seditious propaganda in the military forces, but it actually goes much further than its professed purpose. It will virtually prohibit the utterance or publication of statements or opinions which, if brought to the attention of a member of the forces, might induce him to refuse to obey orders.

Many publishers and men of letters, as well as constitutional lawyers, have strongly condemned this bill, but none of them has challenged it more directly than Bishop Barnes. He has made the situation clear by putting a concrete case. He regards, he says, the present policy of the Government of India towards the tribes on the North-west frontier with abhorrence. These tribesmen, with their wives and children, suffer periodically from famine, and then the men raid the more fertile plains. The government, instead of driving roads up their valleys, developing their agriculture, and starting domestic industries among them, sends up bombing airplanes which, having to fly high to escape bullets, rain down indiscriminate destruction. "I desire," declares the bishop, "that this barbarism should cease." Knowing that his words, as published in the English press may reach members of the Royal Air Force concerned, he says that he cannot think that a Christian man should act under orders in this way.

By these words, he points out, he is committing an offence under section 1 of the proposed bill. Further, if his wife, with intent to spread her husband's opinion, has in her possession a marked copy of a newspaper containing the statement he has now made, she will be guilty of an offence under section 2, and each of them will be liable to a fine of £200 together with a sentence of two years' imprisonment. Bishop Barnes adds that, of course, he presumes that, when the bill becomes law, the government will not take action against him for this promulgation of his views. In time of peace we shall probably continue to enjoy a freedom which the bill would actually forbid. "But," he concludes, "the temper of government and of the administration of the law changes in time of war, and then under the present bill workers for peace will be in peril."

Notes and News. It is now announced that the financial results of the Cathedral Pilgrimages in July, in aid of the unemployed, amounted to over £10,000, mostly contributed in half-crowns and other small sums. The Ecclesiastical Commissioners intend to spend £1,000,000 on rebuilding and rehousing in poor areas. They are the biggest landlords in the country, owning 250,000 acres and having a rent-roll of about £2,000,000 a year. . . . The Bishop

of Croyden has expressed his satisfaction with the working of the scheme by which the Sunday programs of the local cinemas are subject to the censorship of a committee on which the Churches are represented. . . . Over 1,000 loud-speakers were installed in Salvation Army halls throughout the British Isles on the occasion of General Higgins' last broadcast before he goes out of office. A member of the Royal Family, the Duke of York, presided at a great farewell meeting in the Albert Hall, which was attended also by ambassadors and ministers representing twelve countries. . . . On a recent Sunday evening a large congregation at the principal Congregational Church in Brighton was deeply moved by the public reading, after the ordinary service, of Dr. Fosdick's "The Unknown Soldier." . . . The Rev. F. H. Brabant, principal of the McKenzie Memorial College in South Africa, will deliver the Bampton Lectures in 1936. This is the first instance of the appointment of a missionary on active service to this famous Oxford lectureship. . . . Dr. Claude Jenkins, the librarian of Lambeth Palace, has been appointed to the important post of the Regius Professorship of Ecclesiastical History at Oxford, to which a canonry of Christ Church is attached.

Obiter Dicta. Dean Alington suggests that most of our efforts at reforming character fail because we do not dare to expect enough. We are satisfied when we have gone halfway and saved a criminal from being a danger to society. St. Paul would not have been content unless he could feel that the man had become a positive asset. . . . It takes all kinds of weather, says Dr. James Reid, to make a harvest, and it takes all kinds of experience to reveal God's infinite goodness to our hearts. . . . According to Prof. C. E. Raven, to choose the lower rather than the higher, to rest content with less than the best, to set up as our ideal a loyalty that is deliberately selfish, sectional, second-rate, is to be guilty of idolatry: for an idol is a symbol that fails to do justice to true values. . . . There is a great gulf fixed, remarks Ernest Jeffs, between the Christian view of life, in which joy is thankfully accepted as a by-product of duty and unselfish love, and the pagan view in which the one question asked is: What is there in it for me? . . . Study circles, says the Rev. Henry Parnaby, have their legitimate place in our Church life; but a religious faith which never passes out of the study circle into the experience meeting is not the faith of a Church that can redeem a world like ours and finally break down the gates of hell.

New Books in England. "The Father and the Son" (S.C.M.), by Principal W. F. Lofthouse, is a valuable study of the message of the Fourth Gospel. It is concerned not with questions of authorship, text, etc., but with the central doctrines of Christianity as presented in the Johannine writings. . . . "The Victorian Transformation of Theology" (Epworth Press), by Dr. J. Scot Lidgett, is largely a study of the revolution in religious thought produced by the teachings of Frederick Denison Maurice. . . . "The Christology of the Apologists" (Duckworth), by V. A. Spence Little, embodies the results of research into the origins of Christian doctrine. . . . The Rev. Norman H. Smith's "Studies in the Psalter" (Epworth Press) is a notable piece of critical research. . . . In "Confucianism and Modern China" (Gollancz) Sir Reginald F. Johnston shows himself an unbeliever in the permanence of the revolt of many Chinese intellectuals against the national traditions. . . . "In Season and Out of Season" (Skeffington) consists of 52 articles written by Dean Alington and intended as readings for the Church's year. . . . H. V. Morton's "In the Steps of the Master" (Rich) is a vivid, fascinating and reverent account of travel in the Holy Land. It throws new light on many Bible stories. . . . In "John Wesley and the

Church of England" (S.P.C.K.) Dr. W. J. Sparrow Simpson writes as an Anglican. In his concluding chapter he discusses the question of Reunion. . . . "John Wesley: the Last Phase" (Epworth Press) is the fifth and final volume of that great work to which the late Dr. John S. Simon devoted the 20 years of his retirement after 50 years' service in the active ministry. . . . "The Church's Real Work" (Longmans), by Canon B. C. Joynt, will be useful to men and women who are doing the real spade-work of Christian service. . . . The Rev. Frank Cairns' Warrack Lectures on Preaching are published under the title "The Prophet of the Heart" (Hodder) . . . In "The Children's Parish" (Oxford Press) Dorothy V. White describes in detail the working of a "Children's Church" she opened at the request of her vicar in 1923.

YOUNG PEOPLE'S CHRISTIAN ENDEAVOR TOPICS, 1935

(Published by Request)

January—6. What Do I Know About God? Ps. 89:1-34; I John 4:16. (Consecration meeting.) 13. What Do I Know About Prayer? Luke 11:1-13. 20. What Do I Know About the Church? I Cor. 12:12-27. 27. What is the Program of Our Church and Denomination? Acts 6:17. (Beginning Christian Endeavor Week. Denominational Day.)

February—3. Wanted! Youth for the Kingdom. I Tim. 4:6-16. (Christian Endeavor Day.) 10. Improving Our Attitude Toward People of Other Races. Acts 10:34, 35. 17. What the Bible Says About Temptation and Sin. Jas. 1:2-4, 12-18; Mark 7:14-23. 24. What the Bible Says About Forgiveness. I John 1:7-9; 2:1-12.

March 3—The Insight of Jesus. Matt. 9:36-38; John 2:24, 25. (Consecration meeting.) 10. Crime Does Not Pay. Ps. 1:4-6. 17. Managing Ourselves. I Tim. 4:12-16. 24. How Does God Guide People Today? Rom. 8:12-14. 31. Why Join the Church? Eph. 1:22, 23; 2:19-22.

April—7. The Consecration of Jesus. Matt. 3:13-17; John 17:17-19. (Consecration meeting.) 14. What Welcome Do We Give to Christ Today? Matt. 21:1-11; John 1:11, 12. 21. Why Do Christians Believe in Life After Death? I Cor. 15:20-23. (Easter.) 28. How to Take Part in the Fellowship and Work of the Church. John 14:11-14.

May—5. How Can I Serve Christ in My Vocation? Matt. 5:13-16. (Vocations Day.) 12. The Art of Making a Happy Home. Luke 10:38-42. (Mother's Day.) 19. The Invincible Good Will of Jesus. John 13:1; Luke 9:51-56. 26. What Shall We Do About Social Injustices? Matt. 25:42, 43.

June—2. Jesus as a Man of Prayer. Mark 1:35; 11:20-26. (Consecration meeting.) 9. How to Conquer Anger. Rom. 12:19; Eph. 4:26, 31; Matt. 5:21-24. 16. Why Is Gossip Harmful? Jas. 3:1-6. 23. Cultivating an Eye for Goodness. I John 2:15-17; Matt. 6:22, 23. 30. What Makes a Nation Great? Prov. 14:34.

July 7—Why Is Profanity Harmful? Ex. 20:7; Matt. 26:69-75. (Consecration meeting.) 14. The Widening Influence of Jesus. Matt. 28:19, 20; Mark 16:20. 21. Keeping One's Word. Matt. 5:33-37; Prov. 19:5. 28. How Selfishness Reacts Upon Us. Gen. 27:1-3; 18-29; 32:9-11.

August 4—Things Jesus Was Sure Of. Matt. 6:25-34; 10:29-31; John 8:29. (Consecration meeting.) 11. How the Laws of God Work for Our Good. Gen. 1:29-31; Rom. 8:28. 18. Ancient Wisdom for Present-day Problems. Prov. 16:8, 32; 6:16-19. 25. Finish What You Start. Luke 9:62; Jas. 1:5-8.

September 1—The Courage of Jesus. Matt. 23:16-24; 26:36-39. (Consecration meeting.) 8. Defeating Discouragement. Ps. 42:1-11. 15. Inter-racial Animositities

Today. Acts 10:28-35. 22. What Missionary Work Can Our Society Undertake? Rom. 15:1-7. 29. The Power of United Action. Neh. 4:1-6. (Rally Day.)

October 6—Our Goals and Ways to Reach Them. Eph. 4:11-16; Phil. 4:8. (Consecration Meeting.) 13. The World-Vision of Jesus. John 10:16; 12:32. 20. The Effect of Alcohol on Body and Mind. Prov. 23:29-32. 27. The Effect of Alcohol on Society. Isa. 28:1-8.

November 3—What Christ Means to Me. Phil. 3:7-11. (Consecration meeting.) 10. What Wars Do to the World. Isa. 13:6, 7, 17-22. (Armistice Day.) 17. Investments in Health. Prov. 4:20-27. 24. What "Great Things God Hath Done" for Us! Luke 8:26-39. (Thanksgiving.)

December 1—Missionary Work in Cities. Acts 14:1-7. (Consecration meeting.) 8. Types of Missionary Workers. Acts 8:5-8; Eph. 4:11-13. 15. Keeping Christ in Christmas. Luke 2:8-14; Eph. 3:16-19. 22. Wise Men Worship. Matt. 2:1-11. 29. My Hopes for the New Year. Rom. 8:28; 1 Pet. 3:10-16.

BETHANY ORPHAN'S HOME

Rev. Henry E. Gebhard, Supt.

The regular quarterly meeting of the Board of Managers and Ladies' Visiting and Advisory Committee will be held on Thursday, Jan. 10.

The snow and ice inaugurated the coasting season and our children have been enjoying their coasters, many of which were received at the Christmas season. As half of the children have no coasters they usually ride two on a sled.

Rev. Dr. I. Calvin Fisher of Lebanon, preached an interesting sermon to the children on Sunday, Dec. 30. His daughter Ada sang two solos.

The Bethany choir sang at the evening services at St. Mark's, Lebanon, on Sunday, Dec. 30.

The list of applications is growing and we are anxious to see who the new members of our family will be. After Board meeting, at the evening Chapel service, the children can hardly wait to hear announcements of actions that the Board of Managers has taken that day. All the children are anxious to know if any children from their home town have been admitted.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

It is two years since the new building was opened. That building is now filled and no newcomers can be received into it at present. In the old building there is only one vacancy remaining and that will be filled when the Board of Trustees will meet on Jan. 9.

The past two years at the Home were very interesting ones. The employees had to learn to operate the new modern equipment. The aged guests had to adjust themselves to a new environment and that was a difficult matter for them. As the family grew from month to month the work became heavier and additional employees had to be secured.

With the opening of the new building, on the 3rd floor of which is a well equipped infirmary or hospital, numerous invalids were admitted. Those together with

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the members of our family who became sick and very feeble from time to time now completely fill the infirmary and not all of that kind could be accommodated there, so that a portion of the 2nd floor of the new building is now taken over for infirmary work. There are 4 nurses regularly employed in the infirmary and one of our other employees is giving a part of her time to that work.

During the past year 20 applicants were admitted and there were 8 losses by death. During the first 25 years of the Home's history the average yearly loss by death was ten per cent. But since we are admitting invalids the percentage of loss will be very much larger.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

GRIMM'S FAIRY TALES

Text, Psalm 90:9, "A tale that is told." (A. V.)

On the fourth of January it was one hundred and fifty years since Jacob Ludwig Carl Grimm was born in Hanau, Hesse-Cassel, Germany. His brother, Wilhelm Carl Grimm, was born in the same place a little more than a year later, February 24, 1786. They are best known to our boys and girls as the authors of the fairy tales which are so widely read, and which are said to stand at the head of all works of their class in any language.

These two brothers were so closely allied and spent all their lives together, and wrote the fairy tales together, so that it is almost necessary to consider them together.

Their father was a lawyer and died while they were children, leaving the mother with very small means. Her sister, however, who was lady of the chamber to the land-gravine of Hesse, helped to support and educate her large family of children.

The boys were sent to the public school at Cassel when Jacob was about thirteen years old. In 1802, Jacob went to the University of Marburg, and Wilhelm followed him the next year, having just recovered from a long and serious illness.

They both studied law, which was their father's wish. Here they both laid the foundation of their future work. Jacob,

especially, was awakened by the lectures of Savigny, the celebrated investigator of Roman law. A warm friendship sprang up between teacher and pupil. After Savigny had removed to Paris, he invited Jacob to help him in his literary work. He spent a very happy time in Paris in 1805, doing considerable reading and study in the Paris libraries.

Towards the end of the year he returned to Cassel, where his mother and brother had settled, the latter having finished his university course. The two brothers were variously employed during the next few years, each of them carrying on his studies as they found time to do so.

The mother died in 1808, and soon thereafter Jacob was appointed superintendent of the private library of Jerome Bonaparte, king of Westphalia. Wilhelm later received an appointment in the Cassel library. In 1829 the brothers removed to Göttingen, where Jacob was appointed professor and librarian, and Wilhelm was made under-librarian.

During the next eight years Jacob delivered lectures on a number of subjects, and, because of his excellent memory, he was able to deliver them, unlike other professors, without manuscript or notes, sometimes having only a few names and dates written on a slip of paper. It is said that at this time he was small and lively in figure, with a harsh voice, speaking a broad Hessian dialect.

In 1837, for political reasons, the brothers were banished from the Kingdom of Hanover, and returned to Cassel. In 1840 they were invited by the King of Prussia to come to Berlin, where they both received professorships, and were elected as members of the Academy of Sciences.

During the twenty-five or thirty years preceding their employment in Berlin, both brothers had engaged in considerable literary work. Each of them published some works separately, but a number of them were prepared in common. They collected all the popular tales they could find, and as early as 1812-1815 they published the first edition of their fairy tales, "which have carried the name of the brothers Grimm into every household of the civilized world, and founded the science of folk-lore."

Jacob published an edition of "Reynard the Fox" in 1834, and the next year he published the first edition of his "German Mythology." One of his most important productions is "The History of the German Language," and one of his most famous books is his "German Grammar." The brothers worked together on the great dictionary which they were not able to complete.

There was a marked contrast between the two brothers Grimm. Jacob was never ill, but worked on all day, without haste and without pause. He wrote for the press with great rapidity, and hardly ever made corrections. He had a marked taste for botany. Wilhelm, on the other hand, was sickly. Although as a boy he was strong and healthy, as he grew up he was attacked by a long and severe illness, which left him weak all his life. He read his manuscripts over and over before sending them to the press. He did not have as comprehensive and energetic a mind as his brother, and had less of the spirit of investigation. He had a remarkable gift of story-telling, and took great delight in music, for which Jacob had but a moderate liking. Wilhelm was a jovial fellow and

was much sought in society, but Jacob was more quiet and backward.

Wilhelm passed away in 1859, four years before his brother. Jacob delivered a celebrated address to the Berlin Academy on the death of his brother, in which he said that the whole of their lives were passed together. In their school days they had one bed and one table in common, as university students they had two beds and two tables in the same room, and they always lived under one roof, and had their books and property in common. Jacob remained single but Wilhelm was married and had a family of children, but this did not disturb their harmony in the least. Jacob followed his brother to the eternal home in 1863.

The volumes of "Grimm's Fairy Tales" which we have contains thirty-six of those wonderful tales, and I would regard this sketch of their lives as incomplete without closing it with one of their fairy tales. I have selected the one entitled "The Straw, the Coal, and the Bean," which is one of the shortest.

In a certain village there dwelt a poor old woman, who gathered a dish of beans which she wished to cook. So she made a fire upon the hearth, and that it might burn the quicker, she lighted it with a handful of straw. And as she shook the beans up in the saucepan, one fell out unperceived, and came down upon the ground, near a straw; soon after a glowing coal burst out of the fire, and fell just by these two.

Then the Straw began and said, "My dear friends, whence do you come?" The Coal said, "By good luck, I have sprung out of the fire, and if I had not jumped away by main force, my death had been certain,—I should have been reduced to ashes." The Bean said, "I also have got away with a whole skin, but, had the old woman put me in the pot with the others, I should have been boiled to broth, as my comrades are."

"Would a better fate have fallen to my share?" said the Straw; "for the old woman has suffocated in fire and smoke all my brothers; sixty has she seized on at once, and deprived of life; happily, I slipped between the fingers." "But what shall we do now?" asked the Coal. "I think," answered the Bean, "since we have so luckily escaped death, we should join in partnership, and keep together like good companions; lest a new misfortune overtake us, let us set forth, and travel into a strange country."

This proposition pleased the two others, and they set out together on their travels. Presently they came to a little stream, over which there was no bridge or foot-plank, and they did not know how they should get over.

The Straw hit upon an idea, and said, "I will lay myself across, so that you may walk over upon me, as upon a bridge." So the Straw stretched itself from one bank to the other, and the Coal, which was of an impetuous nature, tripped boldly upon the newly built bridge. But when it came to the middle, and heard the water running along beneath, it was frightened, and stood still, not daring to go farther. The Straw, however, beginning to burn, broke in two and fell into the stream, and the Coal, slipping after, hissed as it reached the water, and gave up the ghost.

The Bean, which had prudently remained upon the shore, was forced to laugh at this accident, and the joke being so good, it laughed so immoderately that it burst itself. Now, they would all have been done for alike, if by great good luck a tailor, who was out on his wanderings in search of work, had not just then sat himself down to rest near the stream. Having a commiserating heart, he took out needle and thread, and sewed the Bean together. The Bean thanked him exceedingly; but as the tailor used black thread, it has happened since that time that every Bean has a black seam.

IF FOLKS WERE FAIR

If folks ever would be fair
And live a life that's true;
Earth would be a lovely place
For all to journey through.

If folks would never covet—
Live by the "Golden Rule",
Life for each one then would be
A rare and priceless jewel.

If folks would never slander—
Speak words of truth and cheer;
True faith would be well-anchored
In hearts with naught of fear.

If all of folks were strong folks
In standing for the right;
Clouds of wrong would never hide
The sun of truth from sight.

If folks would never falter—
Walk straight up duty's way;
A debt of disappointment
They'd never have to pay.

If folks could see the wrong road
That ever lies ahead,
And shun its ugly pitfalls—
The right road choose instead—

The world would be an Eden,
Honor would have full sway;
Truth would brighten ev'ry heart
With glory 'long the way.

—Harry Troupe Brewer

Hagerstown, Md.

Tourist: "I stopped over in San Juan and—"

Old Resident: "Pardon me, but you should say San Huan. In California we pronounce our J's like H's."

Tourist: "Well, you'll have to give me time. You see, I've been in the State only through Hume and Huly."

"Let us," said the alderman, "put our heads together and make a concrete road."

TRY THIS

Would you like to know how always to say

The pleasantest things in the pleasantest way,

To bring you the friends you will always need,

Friends who are true in word and deed?
Just say them to the home folks first.

Do you want to know how always to do
The things that courtesy asks of you?

For courtesy is the oil, you know,
That makes the wheels of the day's work go.

Just try them on the home folks first.

For home folks are nearest and dearest
and best,

And home love is surest to stand every test;

So if you would know how to do and say
The pleasantest things in the pleasantest way,

Just try them on the home folks first.
—Ex.

WHAT PRICE MOVIE THRILLS?

By William H. Short, Director
Motion Picture Research Council

Every adult has vivid recollections of certain dramatic experiences of his childhood. If he were to live to be a thousand years old, he remarks, he could never forget them. Through the movies the child of today has a thousand experiences as vivid as were these infrequent thrills of the older generations.

One who doubts the exactness of this statement is referred to the proofs heaped

up by the twenty psychologists and sociologists of the Payne Fund in their four-year study of the exposure of children to the movies, under the auspices of the Motion Picture Research Council; and to the supplementary proofs by Dr. T. P. Homan. The proofs are found in the records of emotional stresses, disturbed sleep and accelerated heartbeat, all of which they were able to measure by means of delicate electrical devices; and in the corroborating testimony of the children themselves.

Measurement of emotional stresses by the galvanometer showed fear reactions of children to be as much as eight times as severe as those of the average adult, and their erotic reactions twice as great.

As to sleep disturbances—"Parents who allow their children to go to a movie should do so with the knowledge that the experience is about as disturbing to sleep patterns as sitting up until midnight or . . . the drinking of two cups of coffee in the evening." Restlessness of boys was increased 26% on the average and of girls 14%. On this account alone, frequent attendance was considered to be "detrimental to sound health and growth."

The rate of heartbeat, which is normally from 70 to 80 a minute, ran up under the influence of the average movie to 125 and 140, and of a mild thriller to as high as 154. No child was tested with a mystery, fright or horror picture, but the heartbeat of a mature woman selected for her equitable temperament, under the influence of *The Mysterious Dr. Fu Manchu*, many times ran up above 150, several times to 168, once to 180 and again to 192. These are two, and two and one-half times the normal heartbeat. The far greater emotional reactions of children as compared with adults, suggests what their heartbeat would be in response to such a film, and explains their frequent hysteria and vomiting at the movies.

On the basis of a vast mass of testimony given by elementary, high school, college and university students, in movie autobiographies and personal interviews, Blumer concludes: "Motion pictures may play very vividly upon the emotions of the individual; his impulses may be so aroused and his imagery so fixed that for a period of time he is transported out of his normal conduct and is completely subjugated by his impulses."

As long as three days are usually required for a child to regain his normal composure after movie attendance, and sometimes even weeks or months. "In the case of some individuals fear or fright becomes fixed and lasts for a long time," says Dr. W. W. Charters, research director for the Payne Fund. The eminent neurologist, Dr. Frederick Peterson, comments: "The sensational, criminal, and vulgar suggestions of so many pictures are bound to produce a harvest of nervous disorders and moral disintegration."

Of course the emotional reactions of children to a given stimulus differ at different ages. Children from six to twelve years are most disturbed by scenes of danger, conflict or tragedy, and least by the erotic. Children from twelve to eighteen react less to the danger-horror scenes, and most to the erotic. By the latter, youth from 16 to 18 are more disturbed than at any other time of life. The whole complex of emotion grows greater with increasing age and reaches its climax at about eighteen. In all these matters boys and girls are alike.

Perhaps a doubting parent objects: "My child is not affected in this fashion." Dr. Charters, summarizing the evidence, replies: "It cannot be inferred by a parent sitting beside his quiet child that internal excitement is not occurring as incidents in the screen drama unfold before him." It is also found that no "sweeping generalizations" can be made from evidence in hand as to the type of film that will cause unfortunate reactions, or the type of child that will experience them.

The facts here recited are far too grave

and startling to be dismissed with a wave of the hand. The motion picture drama—the most powerful instrument for instruction, for culture, and for the influencing of conduct that has as yet come into the hand of man—is quite too important to be damned by them.

It is well known by neurologists that there are differences in the effects of emotional stimulations. Emotions of love, friendship, hope, security, and the like calm, strengthen and build up both body and mind. Emotions of lust, fear, anger, horror and the like, in the words of Dr. Peterson, "are sowing the seeds in the system for future neuroses and psychoses—nervous disorders." To play up the one and play down the other surely is not beyond our power.

The present writer believes that the motion picture, while often a curse, is potentially a godsend to the child and that he should see more rather than fewer; but that they should be adapted to his needs by skilled educators and psychologists. Dr. Charters, in the same vein, concludes that "the problem of the movies and the children is so important and critical that parents, producers, and public must willingly and intelligently co-operate to reach some happy solution" . . . that a way must be found "of making the motion picture a beautiful, fascinating, and kindly servant of childhood."

"I hear that Mrs. Highbridge is much disappointed in her husband."

"Dreadfully. She understood he was a home-loving man, and now he wants to tag along with her everywhere she goes."

—Louisville Courier-Journal.

Add signs of Anglo-Orthodox rapprochement: A Colorado reader sends us a circular from a Church supply house offering bargains in "Choir Cossacks." We hope they do a Russian business."

—Living Church.

Home Education

"The Child's First School is the Family"
—Froebel

WHAT SHALL I GIVE THEM FOR CHRISTMAS?

Ruth Arnold Nickel

"Bob and Tom have asked me to buy toys for the children," said Hazel Jonas, "and I have to shop for the Andersons, too. Any suggestions?"

"Yes, indeed," said her sister Alice. "Toys are important possessions in the lives of my two cherubs at present, and I want them to play with things that will help them."

"So do I!" agreed Hazel. "Let's make a suggestive list for each child—a list of appropriate gifts from which a definite choice can be made later."

"Here's some paper," said her sister. "Carl Anderson is ten— isn't he?—and loves to draw. Let's make his list first."

"He'd love a toy theatre," reflected Hazel, "but he hasn't a camera, and a camera would take him out of doors. He'd be interested in artistic photography, and it might help to form a delightful life-long hobby."

After more thought and discussion, this was Carl's list: camera, linoleum block printing outfit, art supplies, stencil set, leathercraft set, chemical set, toy theatre, stamp album.

"Grace must be eight," hazarded Alice. "Is she studious, too?"

"Almost too studious and inclined to keep to herself," said Hazel. "She spends her time reading or playing alone."

"She'd love books then, or a paper doll dress designing set," suggested Alice, "but it might be better if at least one of her

gifts required the company of other children. How about a game she'd have to play with someone else?"

"Good," approved Hazel. "She'd like one of those more serious games about geography or something of the kind that she's having in school. Will that fit in with your theories?"

"Yes," laughed her sister, "and you know I don't mean that she shouldn't be allowed to have books. But a shy child needs to be encouraged to play with other children. On the other hand, her sister Mary seems to be a normal six-year-old, quite at ease with others. Just now she'd like anything that goes with dolls—furniture, clothes, trunks, tea-sets, or those adorable little electric irons and stoves that really work. Sometimes I almost wish Henry were a girl! A doll's tea party can teach table manners and other lessons in etiquette so easily."

"He wants roller skates," laughed his aunt. "Are they suitable?"

"Of course; he's five, and roller skating is good exercise. A gardening set would introduce all sorts of nature lessons. Young as he is, he is very much interested in carpentry work, and I am glad, for it will make him more accurate and persevering. He wants a tool chest and might safely be trusted with the six-year-old size, I think. He'd like some assorted paints and brushes so that he can paint what he makes. And of course he likes trains and steam shovels and sand dumping trucks that really work."

"I can certainly pick something from these lists," said Hazel. "That leaves Joey, bless him! What must toys teach a three-year-old?"

"I'd like him to have a sandbox. It would keep him busy in the fresh air. He likes toys that he can push or pull. They develop muscles. He loves balls and blocks. A child learns a valuable lesson if he builds a wall with blocks and carries the project through to success. Then of course you know there are toys designed to help nursery school children learn numbers and colors. He'd love a toy telephone or one of those sets with a little hammer, and pegs that you can drive into a bar of soap or a piece of composition board. How is that for a beginning? I wish everyone who gives my children toys would be as thoughtful about it as you. A wise selection can help them in their physical and mental developments, and even in the formation of right attitudes towards life."

"I see that," said Hazel soberly. "That's why I want to buy the right things."

"Not only from the standpoint of intellectual development but from the standpoint of the creation of the right social attitudes is the kindergarten important. One has only to watch the development of the child through the early grades to see that the kindergarten year is most worthwhile."—Cloyd H. Marvin, President, The George Washington University, Washington, D. C.

If there is no kindergarten in your public school, write to the National Kindergarten Association, 8 West Fortieth St., New York City. Only a properly trained kindergartner should be put in charge of a class.

He: "May I have some stationery?"

Clerk (haughtily): "Are you a guest of the house?"

He: "Heck, no. I'm paying twenty dollars a day."—Annapolis Log.

THE PASTOR SAYS:

By John Andrew Holmes

The man who falls in love a second time may be described as revamped.

STEWARDSHIP

By Edgar A. Guest

I once knew one who said to me,
"I merely hold my wealth in fee.
By the strange breeze of chance was blown
Riches I never dreamed to own
Into my lap—all, all unearned.
To gather it no hand I turned.
My father once a venture made
And was ten thousand times repaid;
Thus when he died, it fell to me
One of the town's rich men to be."

Always there hovered on his lip
A single word, 'Twas "stewardship."
It lodged within his mind so deep
I'm sure it roused him oft from sleep.
So earnest was he and so weighed
With duty that he seemed afraid
Of pleasure and the comforts which
Are well afforded by the rich.
He gave great sums man's ills to mend,
But little on himself he'd spend.

The cheapest kind of clothes he wore;
Ate simple food. At every store
He entered, always for himself
He'd purchase from the shoddy shelf.
Friends laughed and clerks who knew his
whim

And his great wealth made jest of him.
Stingy they thought him, since they could
Not know his passion to do good,
Nor guess the terrifying grip
Of that idea: "stewardship."

To Church and charity he gave.
To hospitals men's lives to save;
To any dream or noble plan
Which might uplift his fellow man
His gifts were large, but thinking he
A faithful steward ought to be,
The luxuries all mortals crave
Unto himself he never gave.

—Philadelphia Public Ledger.

Children's Corner

By Alliene DeChant Seltzer

Of course Grandma and Grandpa and Aunt Marian and Uncle Van gave you money for Christmas, and I want to help you spend it! So peep over my shoulder while I show you the circular Miss Carrie M. Kerschner sent me from her room 416 in our Schaff Building, 1505 Race Street, Philadelphia. Let's begin with the Nursery Series (Yes! It is books that I would have you buy!)—six, at 50c each: Ah Fu: a Chinese River Boy; Kembo: a little girl of Africa; Three Camels: a story of India; Esa: a little boy of Nazareth; Mitus: a little girl of Japan; and Babo: a South Seas boy. For the same price, you may buy anyone of the following by Madeline Brandeis: Little Dutch Tulip Girl, Wee Scotch Piper, Shaun O'Day of Ireland, Little Swiss Woodcarver, and Mitzi and Fritz of Germany; Tucker's In the Hills of Galilee is likewise \$50. Ling Yang (Chinese) is specially priced at a quarter; Tambalo and Other Stories cost \$.70; Little Kin Chan by Converse and Peter and Nancy in Europe, by Comfort, are \$.75 each; eighty cents will buy either Snow Children or Shining Star—The Indian Boy, by Walker. If you're under 12, be sure to ask our Miss Carrie for Rainbow Bridge by Florence Cranwell Means, "the story of three Japanese children who come to the United States to live, and of the friends they make, both American and Oriental," which costs \$1.50 in cloth or \$.75 in paper. Every boy of you will be thrilled by Young's Three Arrows, a young buffalo hunter (cloth \$1—paper \$.75) and I wish all of you might have Warner's World in a Barn (\$1.00). If your Christmas money totaled \$1.75 why not choose

the Filipino Twins by Perkins? And perhaps one of your gifts was Baker's A Child is Born. When you send your order to Miss Kerschner, be sure to send a check, and Sh! Why not club together and order ten dollars' worth, and receive a dollar book as a premium? So here's to all my readers who want to spend their money wisely and then share their new treasures with others. And why not join the Mission Band and donate your Christmas-money-books to the Reading Course and let the members read them?

"Did the rabbit's foot you carry around in your pocket ever bring you any luck?"
 "Sure thing, my wife got in my trousers pocket once to get something and thought it was a mouse."

Horace Greely, noted American journalist, always insisted the word "news" was plural. Once he wired one of his reporters in another city, "Are there any news?"

The reporter wired back, "Not a single new."—Ex.

THE DRINKING PARTY

Frank Hiack

Long years ago the drunkard's foe,
 Conforming to polite convention,
 Asked, "Who hath sorrow, Who hath woe?
 Redness of eyes? Who hath contention?"

And then the self-same speaker replies,
 "Wine is a mocker, strong drink is raging,
 All deceived thereby are not wise,
 If for these they develop a craving."

For they that go to seek mixed wine
 Soon learn thereat to tarry long,
 Then learn to seek it again and again
 And heed not sin, nor shame, nor wrong.

To poverty then shall the drunkard come,
 And before Christ's judgment-seat be dumb;
 Like the serpent's bite and the adder's sting,
 Strong drink to Death its victims will bring."

Will men heed the voice of Temperance?
 Will they hearken to Wisdom's cry?
 Let me sound a friendly warning:
 Heed it! Do not lightly pass it by.

To a drinking party, in their car,
 Go three men bent upon the mission
 Of celebrating repeal of Prohibition—
 Then boisterously sing as they stand at the bar:

"Ho, for the days of the joys of old;
 Ho, for the jolly and gay days.
 Sing Ho, for the gladsome company bold,
 Quaffing their health in the old ways.

Fill up your glass! See the foam rise high!
 Raise it! Appraise it! Now drain it dry!
 Ah, that tastes good; 'tis a merry heart's food;
 Let's have another while in the mood."

From thence to the bootlegger's they go.
 "Hi, there, Tony, how goes it, fellow?
 We hear that the State-store competition
 Is making poor old Tony bellow.

Competition? What'll you have?
 A whiskey and a chaser? Right. But
 Gin for you, and your's is rot-gut.
 Service first! Then time for gab.

Competition! Gentlemen, that makes Tony laugh.
 On my price there's no State-store tax,
 No license fee on what you quaff,
 From me you buy for less than half.

Line up, fellows, all together,
 And I will treat you like a brother;
 Now it's my turn, said the others,
 My treat next! Here, have another!

Verses to Memorize

By GRENVILLE KLEISER

HUMILITY

Be humble! Heed today
 Heaven's clarion call;
 Be humble! Simply know
 That God is All in All.

Somehow, their concept of a good time
 Made them akin to the lowly swine,
 Which eats until it can eat no more
 Then, sleeping, lies grunting on the floor.

But some whose proud boast of valour is
 That they can "carry their liquor" well,
 To boon companions with drink-muddled brains
 Their opinions of national affairs now tell—

"That's the curse of Prohibition,
 It checks the sale of whiskey and beer;
 What we need to revive the nation
 Is the trouble-drowning cup of cheer.

Fellows, I tell you what we can do
 To reduce unemployment, balance the budget,
 Have a good time, and be patriots, too,—
 Drink plenty of booze to increase revenue.

As booze revenue increases, other taxes
 will shrink,
 Releasing our money to buy us more drink.
 Each drinker's family a pension will get,
 And America forever will be gloriously wet."

And thus they whiled away the night,
 Until each and all were fully "tight."
 At long-last then they thought of home,
 And homeward-bent their car did roam.

Alas, that car was not "Old Dobbin,"
 Who found the way when lines were bobbing,
 While Master's head from booze was throbbing,
 And booze his self-control was robbing.

The car did no thinking, but rapidly rolled,
 And by traffic-light's blinking would not be controlled,
 Its driver's hard drinking now paid its full toll,
 As on to eternity sped a drunk soul.

A crash, a twist, and there in the ditch
 Lay broken cars, and mangled corpses;
 Whose fault? Buyer or seller, say which?
 Is it thus that Repeal our lives will enrich?

More work for the undertakers,
 More suffering for children and wives!
 Give due praises then to legal liquor!
 Are not taxes far better than mere human lives?

Ye men of Christ, and women, too,
 Abstain from drinking this deadly brew.
 But more than this you are called to brew,
 Your vote, Christ's voice, must speak through you.

Butler, Pa.

THE PASTOR THINKS

What your neighbors do, or what
 some Church members do that they
 should not do, is a poor excuse for
 your doing the same thing.

—Now and Then.

Mother: "Jane, do you know if Johnny has come home from school yet?"

Jane: "I think so. I haven't seen him, but the cat is hiding under the stove."

"I don't think the man upstairs likes for Johnnie to play his drum."

"Why?"

"Well, this afternoon he gave Johnnie a knife and asked him if he knew what was inside the drum."—Ex.

Puzzle Box

ANSWER TO A PARAGRAPH WITH TANGLED WORDS

It was early New Year's morning, when Charles and Samuel met on the Avenue and exchanged their greetings. Samuel asked Charles: "Have you made any New Year's resolutions?" "No," answered Charles, "I will try to do what is right and behave myself, without any special resolutions."

BEHEAD AND CURTAIL THESE WORDS

1. Behead and curtail what you see on rail-roads and get condensed vapor; behead it and get the Scottish for "own".
2. Behead and curtail fixed values and get a cereal; behead it and find congealed water.
3. Behead and curtail to go on a journey and get to act boisterously, behead it and get a farewell.
4. Behead and curtail one who strikes another and get a very small particle, behead and curtail this one and get a pronoun.
5. Behead and curtail frees from dirt and get to incline, curtail it and get meadowland.
6. Behead and curtail divided at intervals and get a particular gait, behead it and see an expert flier.
7. Behead and curtail garments worn by men and women and find a cereal, behead it and get a preposition.
8. Behead and curtail certain seats and get a familiar filament, behead it and get atmosphere. —A. M. S.

A laundry in South Kensington is circularizing householders with the following message of good cheer: "We cut your laundry in half."

Teacher: "Who can give the best meaning of 'appetite'?"

Johnnie: "When you're eating you're 'appy, an' when you're finished you're tight."—Ex.

The Family Altar

By the Rev. Urban C. Gutelius, D.D.

HELPS FOR THE WEEK OF JANUARY 14-20

Memory Verse: "Gird Yourselves with Humility, to serve one another." I Peter 5:5.

Memory Hymn: "O God Our Help in Ages Past" (91).

Theme: Peter's Lesson in Humble Service.

Monday: The Model of Humble Service. John 13:1-11

"The Lord of glory was the humblest of men." The foot-washing was a model of humble service for at least two reasons. 1. It was prompted by pure, unselfish love. This was one way He loved His own unto the end. 2. It was characterized by a cheerful willingness. Peter

and the others had to learn that "low sweet root, from which all other heavenly virtues shoot"—humility—at any cost before they should be properly equipped for service. Jesus was perfectly willing to pay the price of that lesson. In this way He also dignified and glorified a lowly service. Without question it is our duty to strive to match the example of our Master and Savior in similar service.

Prayer: From pride, vain glory and hypocrisy; from envy, hatred and malice and all uncharitableness, Good Lord, deliver us. **Amen.**

Tuesday: The Duty of Humble Service John 13:12-17

Not the act of washing the feet of Peter and the other apostles on this occasion was the vital thing. A very necessary and important lesson had to be taught them. In order to ascertain whether or not they had gotten the full meaning and significance of what he had just done Jesus asked them this question, "Know ye what I have done unto you?" Two questions thrust themselves upon us: 1. Does it require fine manhood to do a lowly act, and in doing it, does it mean a lowering of character? 2. When pride and a false idea of dignity stand in the way of doing a needed service, is not character being lowered beneath the level of the "menial act?"

Prayer:
"Teach me, my God and King, in all things Thee to see,
And what I do in anything, to do it as for Thee.
If done beneath Thy laws, 'e'en servile labors shine,
Hallowed is toil, if this the cause, the meanest work divine. —**Amen.**

Wednesday: The Spirit of Humble Service Matt. 18:1-6

This was an exceedingly important question which the disciples asked Jesus. It needed an immediate and forcible answer. Just who the particular child was whom Jesus employed to illustrate and give point to his answer we do not know. Evidently he was an unusual child and possessed such exceptional traits of character that the disciples could not well miss the meaning the Master desired to convey to them. In other words, truly humble service must be marked by a spirit of sweet simplicity, trustful teachableness and unassuming earnestness. When we become like children, with such characteristics, we are in the process of turning or conversion; and we naturally and inevitably enter the kingdom of heaven. Thus, too, we become really and everlastingly great.

Prayer: Grant us, Lord Jesus, the greatness of a pure, innocent child as we engage in service for Thee and our fellow-men. If need be, set such a child so near to us in life's daily duties that we may hear Thee speaking to us. **Amen.**

Thursday: The Cost of Humble Service Phil. 2:1-11

Some one has said that there are at least nine "counts" mentioned in this Scripture passage that give us a faint idea of the price Jesus paid in serving both God and Man as Mediator and Redeemer. The two counts that are frequently overlooked are (a) Unity of mind and heart and (b) Unity of fellowship and meekness. Whilst the cost of such a twofold unity is always inestimable, the reward is also incalculable in moral and spiritual values. A service or stewardship that is cheap brings but a meager reward, but a life of self-denial and self-sacrifice eventually issues in joys and blessings that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.

Prayer:
"Saviour, Thy dying love, Thou gavest me.
Nor should I aught withhold, Dear Lord, from Thee.
In love my soul would bow,
My heart fulfil its vow,
Some offering bring Thee now, Something for Thee." **Amen.**

Friday: The Phases of Humble Service I Peter 5:5-11

It was about 30 years after the scene in the upper room on Holy Thursday evening that Peter wrote these lines. They show how well he had learned the lessons his Lord had taught him there and then. Soon after completing his two Epistles, Peter sealed his testimony and loyalty by a martyr's death at Rome. "Gird yourselves with humility," as a soldier buckles on his armor, as a workman puts on the accouterments of cheerful labor. What would happen if these two phases of service were prevalent in our several congregations? Surely and verily God would

give grace to the humble and spiritual power to all.

Prayer: O God, chasten our thoughts by attention to present duties, however lowly or commonplace in the service of our brethren. May we be more anxious to be faithful in little than to have much committed to our care. In His Name.—**Amen.**

Saturday: The Primacy of Humble Service Matt. 20:20-28

Through their mother James and John made a very ambitious request of Jesus. How human and how natural! The reaction in the hearts of the other Ten was just what might be expected. Jesus was obliged to point out to them all the vast difference between temporal and spiritual interests. In the case of the latter the rule and law of the former is to be completely reversed. Primacy is to be given to the servant rather than to the one in authority. It was even so at that very hour in the case of their Lord. To the average person this paradox is so incredible as to appear impracticable. Such a one needs to pray that his faith fail him not.

Prayer: Rebuke, O Lord, our pride and self-sufficiency. Give us the will to follow the road that may be rough with doubt and difficulty, until we arrive in the sure way that leads to life eternal. For Thy Sake! **Amen.**

Sunday: "Friend, Go Up Higher" Luke 14:7-11

Jesus was a guest at a Pharisee's feast. He noted how many others, principally scribes, doctors and wealthy persons, scrambled, upon their arrival, for the first places or more honorable seats. That the expositors of the Law and religious leaders of the people should be setting such bad examples of pride and self-seeking was too much for Jesus to hold His peace. With telling force He employed the analogy of guests bidden to a wedding with which His hearers were thoroughly familiar and drove home into their hearts some lessons that were sorely needed by people who made such high pretensions and lofty professions. Tactfully and effectively he must have used the words "Friend, Go Up Higher", and then he added those notable words: "Whosoever exalteth himself, etc." Is this type of religious leader extinct today?

Prayer: O God, if Thou hast found in me anything that Thou canst use in Thy Kingdom, humble me wholly and help me in Thy service. Through Jesus Christ my Lord. **Amen.**

"'Twas a fine sermon the day," observed McNairn, "tho mebbe 'twas a wee bit personal for ye."

"Na," sighed the village reprobate. "It's a mighty puir sermon that disnae hit me somewhere!"—**Scottish Calendar.**

FOOD FACTS

Did You Know That:

- The farm value of milk and eggs produced in the New England and North Atlantic States exceeds the value of the wheat crop of the entire nation.
- A sugarless ice cream and a dried banana-skim milk mixture are two new "reducing" foods.
- Turkeys are being sold by wire this year, to be delivered as presents just as flowers are sent by telegraph.
- Popped corn coated with melted cheese is a new confection.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The Abyssinian Government addressed another protest to the League of Nations, Dec. 24. She reports the occupation of Afdub and the construction of a road in her territory by Italy.

At Fairbanks, Alaska, where snow is not news, the first snowless Christmas was experienced in many years.

For 9 years the League of Nations has

kept an official on duty Sundays and holidays against the possibility of an emergency arising somewhere in the world requiring urgent attention. Dec. 25 for the first Christmas this "peace sentinel" had to announce the arrival of telegrams reporting there was not peace on earth.

Popular resentment was aroused at Greece Dec. 25 by news from Turkey that

Greeks remaining there were required under a new law to append the Turkish suffix "oglu" to all Greek names. This is held to violate the agreement recently concluded between the Foreign Ministers of Turkey and Greece.

Raymond Delmotte, French speed pilot arriving at Istres, France, Dec. 25, is believed to have set a world speed record for land planes when he averaged 312 miles an hour.

A 2nd Chicago delegation of former residents of the Saar district left Dec. 25, to the accompaniment of German patriotic music, to vote in the Saar plebiscite on Jan. 13. There were 150 members in this group.

Unification under Federal control, but not necessarily public ownership, of the

country's entire production and distribution of electricity was recommended by the Mississippi Valley committee of the Public Works Administration in a report laid before President Roosevelt, Dec. 26.

A "misplaced switch" was blamed for the Canadian National Railway's disaster Dec. 25, in which 15 persons were killed and 31 injured, at Dundas, Ont.

Use of a picture of President Roosevelt in an advertisement by the Schenlee Distilleries has caused the White House to take action in accord with the practice to refuse to permit the President's portrait to appear in connection with advertising.

The army air corps has been centralized; virtually all its planes have been put under one command for unified defense power. Lieut. Col. F. M. Andrews will direct the new project.

16 men were killed and 43 injured by the explosion of a locomotive hauling a train in which 300 miners were riding to work, Dec. 27, at Powellton, W. Va.

The 1934 automobile deaths passed the 36,000; one person was killed every 15 minutes of the year and one injured every 31 seconds.

The 78th anniversary of Woodrow Wilson's birth was commemorated Dec. 28 at his tomb in Bethlehem Chapel of the Washington Cathedral, Washington, D. C. Tributes, including a wreath from the President, were placed on the tomb.

72 children of the 90 who were invited attended a Christmas party given at the White House Dec. 28 for the grandchildren of the President and Mrs. Roosevelt.

Jobless for the first time in France passed the 400,000, according to official statistics issued Dec. 28.

Charges of collusion by high army officers and War Department officials to obtain valuable government contracts for representatives of corporations from whom they received substantial fees were set forth in a final report made Dec. 28 by the sub-committee of the House Military Affairs Committee which has been investigating War Department transactions. \$7,000,000 fraud is seen.

Japan formally denounced the Washington naval treaty of 1922, Dec. 29, by filing written notice with the State Department that the pact was to terminate on Dec. 31, 1936. Notification of the action was immediately communicated by Secretary Hull to the governments of Great Britain, France and Italy, the other signatories to the treaty.

14 more have been executed in Moscow for the assassination, Dec. 1, of Sergei Kiroff, Communist Political Bureau member. The number executed has now risen to 117.

Plans for manoeuvres of unparalleled scope by the United States fleet throughout the Eastern Pacific during the period from May 3 to June 10, 1935, has been announced by Admiral Joseph M. Reeves, commander-in-chief.

Dr. Karl T. Compton, president of Massachusetts Institute of Technology, was Dec. 29 elected president of the American Association for the Advancement of Science.

More than 17,000 persons died from cancer last year in the State of New York, according to figures made public Dec. 30 by the Department of Health. The number was the highest ever recorded.

The sun in 1935 will present its greatest show of eclipses witnessed on the earth in 130 years. Professor Alfred H. Joy, secretary of the Carnegie Institution's Mount Wilson Observatory, reports that the sun and moon together would offer seven eclipses, the largest number possible in any one year. Only two of the eclipses will be visible in the United States. A total eclipse of the moon will be visible over the entire United States July 16. A partial eclipse of the sun would be visible over the United States next Feb. 3. The sun will rise eclipsed for the Pacific Coast region.

A survey of the American Municipal Association and the United States Conference of Mayors Dec. 30 showed 12 cities of 50,000 or more population have fully restored salary cuts made in depression years.

Industrial profits for the first 9 months of 1934 were 70 per cent greater than in the corresponding period of last year, the Federal Reserve Board said Dec. 30 in a general survey of business conditions in its December bulletin.

Controlled expansion of production by 3,000,000 American farmers, with a Federal expenditure of an estimated \$476,000,000 in rental and benefit payments for acreage reductions, will be the 1935 program of the Agricultural Adjustment Administration.

More than a score of persons, homeward bound from Christmas trips, were injured near Monticello, Miss., Dec. 30 as a passenger express of the Gulf, Mobile and Northern Railroad jumped the tracks and 3 coaches plunged down from a 15-foot embankment.

The 150th anniversary of the birth of Methodism in America was observed Dec. 30.

Persia, after New Year's Day, will change its name to Iran. March 22 is New Year's Day in Persia. Iran is the ancient native name for the entire area which Persia now occupies. It is also the origin of the term Arran.

An intense, undulating earthquake shook Southern California, Arizona and Northern Mexico Dec. 31, causing severe damage to Lower California irrigation canals, opening wide crevices in the earth and demolishing several adobe houses.

President Roosevelt Dec. 31 set his foot firmly against immediate payment of the veterans' bonus. He expressed his views in a letter to Garland R. Farmer, commander of an American Legion post in Henderson, Texas.

HOME FOR THE AGED, WYNCOTE, PA.

Marion Brindley, Matron

We had a wonderful holiday season. Our friends were as kind and generous as ever. Our Home seemed to be permeated by the Spirit of the Christ Child. On Monday morning we gathered in the living room for a service under the leadership of Dr. Waygood. Christmas Eve a number of young people from Faith Church brought us a carol service and served refreshments. Groups from the neighboring Churches sang carols outside the house for us at intervals during the night. On the evening of the 18th the Christian Endeavor Society of Carmel Presbyterian Church, Glenside, as is their wont the third Tuesday of each month, visited us and held a service of sentence prayers, carol singing and cornet solos. Great hilarity was caused when Santa Claus, in full regalia, tapped on the window pane for admission and distributed gifts and candy to each member of the household.

We thank all our kind friends who contributed to our material enjoyment by their gifts of turkeys, ice cream, fruit, cake and useful articles. The guests of the Home wish their many friends a very happy New Year.



Miss Rosa E. Ziegler, Editor
440 N. 7th St., Lebanon, Pa.

The Spirit of Christmas in China. "The spirit of Christmas is gradually growing in the town of Yochow, China," says Mrs. Jesse Yaukey, one of our faithful mis-

sionaries there. She says, "There is not much background for the celebration of Christmas among the Chinese here in Yochow: Few of them have had Christian childhoods. Of course, there would be no Christmas here at all had not the Mission work been started here years ago. It is interesting to see how of late Christmas is not only a Church festival, but it has spread into the homes and has become a festival time for families. Now, though the Christmas present idea has not grown, there is much entertainment of friends with games and music after the meals. The mothers now all try to make new clothes for the children for Christmas. Then all the Christian people get the spirit of Christmas, for they help to get the Church ready. They make mottoes of cotton, gilt paper and paper flowers telling what the angels said. They decorate the Church with spruce and Christmas trees. The Chinese love to use roses, daisies and peonies (paper flowers of all kinds) with the evergreens to decorate for Christmas. The only excuse they can see for using the prickly holly is the fact that it reminds them of the Crown of Thorns, and they'll use only a vase or two to remind them of that. The women in the Bible Industrial School sang Christmas Carols before Christmas and then one of the ladies said, 'It really makes one feel that Christmas is coming to sing a song like that.' It did seem odd to hear a thing like that from a woman who is not yet a Church member and who has only known one Christmas in her life so far. But the spirit of Christmas is contagious and the real idea of what Christ should mean to the world today is becoming more widespread." (May the real spirit of Christmas have crept into many pagan hearts both in America and the Orient during the recent Christmas season.)

Mrs. Mary E. Hoy and daughter, Miss Gertrude, missionaries to China, were delightfully entertained at a banquet given in their honor by the Zwingli Bible Class of St. Paul's S. S., Lancaster, Pa., in the social rooms of the Church Friday evening, Dec. 7. Mrs. Hoy and daughter will sail from Seattle, Jan. 5, for their field of work in Yochow, China. A silver offering was given to Miss Hoy to purchase gifts for the children in her school. The class decided to send a box of fruit to Bethany Orphans' Home and also a special cash contribution at Christmas time. They will also continue to support a Chinese girl student at the Mission School in Yochow. Special provision was also made to care for sick persons during the holidays.

The Christmas meeting of the W. M. S. of St. John's Church, Lebanon, Pa., was held in the S. S. rooms of the Church Monday evening, Dec. 10. The G. M. G. and the Mission Band were not only guests but assisted in the program. The room breathed the spirit of Christmas because of a large Christmas tree adorned with colored lights, tinsel and many stockings filled with candy and popcorn. Devotions conducted by Mrs. G. W. Williams consisted of Christmas carols, Scripture and prayer. Miss Clara Price, accompanied by Miss Celia Patton, rendered violin numbers, "Adoration" and "A Christmas Carol". A playlet, "Forward with Christ Through Sharing", was given by the G. M. G. girls. A song, "God's Love is Everywhere", was offered by the Mission Band. A filled stocking from the Christmas tree was presented to everyone present during the social hour. Hostesses for the evening were the Executive Committee and the Departmental Secretaries.

A Correction. An article in the issue of Dec. 20 stated that the Miyagi College Literary Society program was held in the Rahaus Memorial Auditorium. This program was held as usual in the Miyagi College Chapel. The Rahaus Memorial Chapel, I learned, is used for religious

services only and no program other than worship services or sacred concerts can be given there. Again, this Chapel was built for North Japan College Church and Chapel exercises and it is too far away from Miyagi College to make it possible for them to use it. (Our Mrs. Kriete was kind enough to send in this correction. Many of us have the idea, I am sure, that Miyagi College and North Japan College are close together, but they are evidently two entirely separated institutions.)

Missionaries Are Pioneers. Throughout the Orient, the missionaries are the pioneers and the very first to penetrate many sections, according to the report of Mr. David A. Miller, of Allentown, Pa., on his recent trip to the Orient. After the missionary has entered a country, the oil salesmen follow often. These two representatives are the only foreigners in many sections of China today, and a very primitive mode of life must be lived by these pioneer Americans in the Orient.

Did you know that Miss Ruth Matsumura, a Christian nurse, volunteered to come and work in Morioka Christian Center in spite of the fact that Rev. G. W. Schroer had informed her that there was no money available for her salary? The work was so urgent and she had enough faith to believe that somehow funds would be provided for her that she set to work immediately. Already several months' salary has been provided by friends who knew of this fine Christian venture. Miss Matsumura's salary is \$18 a month and she is doing a fine piece of Christian Health and Social Work. Would we Christian workers of America be willing to do likewise? (Is there a group interested in sending one month's salary? I know Rev. Gilbert W. Schroer, of Morioka, Japan, would be delighted to receive a letter telling him of your interest.)

Did you know that our General Synodical President, Mrs. F. W. Leich, is now living in Webster Groves, Mo., where her husband, Rev. Dr. Leich, is a teacher in the Eden Theological Seminary, an institution of the united Church? Mrs. Leich will constantly be making new contacts with these "new sisters" of ours of the Evangelical Synod, because that portion of our Church is strongest in the Middle West.

MINISTERIAL RELIEF

During 1933 we had one Classis that did not give one dollar to Ministerial Relief, although the Board was giving relief to persons who were members of that Classis. In 1934 we sent a letter to each pastor in the Classis. They not only refused to contribute one cent in 1934, but not one of the pastors was courteous enough to reply to the letter. What should we do with ministers who ignore the claims of disabled ministers and their widows?

Our next General Synod or Classes must follow the example of other Churches and refuse to receive a man into the ministry unless he is a member of the Pension Fund, and when a minister is in the active pastorate, refuse to install him in a new charge until he becomes a member of the Fund, and the charge agrees, in the call, to pay its share of the Fund.

Fifty years ago some charges refused to name a fixed salary in the call to a minister. Classis refused to confirm the call until a fixed salary was named, and the present condition can be corrected in the same way.

The Evangelical group in our Church is ahead of us in this matter. Our Reformed Church has been noted for its lack of discipline. We raise money to send a young man through college. We raise more money to send him through the Seminary. He is settled in a comfortable parsonage, on a fair salary, and then proceeds to do as he pleases. He may make an effort to raise the Apportionment, or he may ignore

the claims of the larger work of the Church.

Some years ago a minister came for relief. He had been in the ministry over 30 years and never made any effort to help our aged ministers and widows. He never would permit an officer of the Board or any one else to tell his people about our work. Then he comes asking for relief, and what a howl would be raised if he did not receive it!

If you are a minister and have been doing this, as some of you have, you had better do a little thinking, because the day of reckoning is surely coming. Perhaps you had better "come in out of the rain."

—J. W. Meminger, Secretary



Dr. John M. G. Darms, Secretary

And still another Chapter: Salem Church, Louisville, Ky., the Rev. Albert H. Schmeuszer, pastor. Here is a strong group of Christian men—50 strong—in this south-midwestern city, now linking up actively with the League, the first in that sector of the Synod of the Midwest. Under the direction of their former pastor, Dr. Kriete, Salem Church has become known Church wide as a strong supporter of the whole denominational program. Under the splendid leadership of their young and aggressive pastor, Salem is continuously expanding in the same spirit. The officers for 1935 are as follows: Pres., Irvin Kaufman; Vice-Pres., Arthur Stienecker; Sec'y, Fred Schmitt, Jr., and Treas., Fred Rost, Jr. We do like to see so many juniors associated with the seniors in our League. Here is added strength for our League and a fine representation of adult and young men, ably representing our Reformed Church in that area, where the Evangelical Synod and Brotherhood are strong. Here, too, are the rootings of a federation between both groups of laymen in our united Church. We are happy to welcome them and their active pastor into our growing fellowship.

The Classical League of Virginia Classis held its annual fall meeting at St. John's

Church, Middlebrook, Va., and President C. S. Hartman reports that "the meeting was very fine with a splendid spirit and much enthusiasm." The address was delivered by the Rev. Mr. Endres, of the Evangelical Church of Washington, D. C., and our laymen were very much pleased with this, their first opportunity to fellowship with a representative of the Evangelical Brotherhood. This Classical League is planning for a conference of all presidents of the various chapters, together with the new officers for 1935. We congratulate the new President, Prof. C. H. Huffman, in charge of the department of English at State Teachers College, at Harrisonburg, Va., and his associates upon the fine spirit and high intelligence with which they enter upon their work, and the plans they have already made to enlist every Church in the Classis in the cause. Brother Hartman has done a commendable work in the past years and kept the League before the laymen continuously in typical Southern fashion, with intelligence and enthusiasm. We do appreciate his splendid co-operation and that of the officers and chapters of this vigorous Classical League.

The Brotherhoods of Galion, Bucyrus, Crestline, Shelby and St. John's Evangelical, Mansfield, Ohio, have formed a union and meet once a month in various cities. Three more meetings are scheduled for this year: Jan. 10, at St. John's Evangelical, Mansfield, when the 90th anniversary of this Church will be observed; Feb., at Galion; and at Shelby, Ohio, Rev. David J. W. Noll, pastor, in March. Through the same group organizations, a Men and Missions service will be held in St. John's Church, Bucyrus, the Rev. Adiel Achterman, pastor, on Jan. 20, for the observance of Foreign Mission Day.

"Our members do not know enough about the League," states a prominent layman of one of our strong Churches in the East, and he asks for information. We are always glad to furnish this, to counsel and even to visit such interested groups without any expense to them, if so desired. But it meets the same purpose to invite the Classical Committee on the League to come and present the cause, which they are always willing and abundantly able to do.

RIGHT NOW, at the beginning of the NEW YEAR, ORGANIZE A CHAPTER in YOUR Church.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday after Epiphany

January 20, 1935

Peter's Lesson In Humble Service

John 13:1-17

Golden Text: Gird yourselves with humility to serve one another. I Peter 5:5.

Lesson Outline: 1. The Symbol. 2. Its Significance.

The scene of our lesson is in the Upper Room in Jerusalem. There Jesus and His disciples met on the eve of the crucifixion to eat the passover meal. Several important events transpired in that hallowed chamber. One of them was the washing of the disciples' feet, which forms our lesson.

I. The Symbol. The Synoptic record gives us a more detailed narrative than John of the episode of our lesson. The occasion that led up to it was an unseemly strife among the disciples (Luke 22:24-26). Once before a similar spirit had

openly manifested itself at Capernaum (Mark 7:33). Now, at this tender farewell meeting, it flared up again, marring the solemnity of the parting-hour and leading Jesus to give His blundering disciples this immortal object lesson in humility.

The strife among them was about greatness. And the immediate occasion for the renewal of this strife may have been the places the disciples occupied around the table. Each of the Twelve desired and claimed the place of honor next to the Lord. John held that place. He reclined on the Master's bosom, and Judas, it seems, had usurped the coveted seat on the other side of Jesus. Thus selfish ambition and jealous rivalry bred strife and contention. At the very moment when the Master's heart was burdened with the forebodings of His supreme sacrifice, His disciples were quarreling about honors and rewards.

The feeling was widespread at this time that the career of Jesus was reaching a climax. Many believed that He was go-

ing up to Jerusalem to establish the messianic kingdom. And the Jewish writings of this period picture the material splendor of the reign of the Messiah in glowing colors. Rich rewards and high honors were promised to his nearest friends. Jesus himself had used these familiar and popular terms to describe His spiritual reign. But his Jewish hearers had failed to apprehend the true meaning of His figurative speech. They interpreted literally His promise that they should "sit upon twelve thrones judging the twelve tribes of Israel" (Matthew 19:28), and similar sayings.

Quite naturally, therefore, James and John looked for special honors in this kingdom of the Messiah. Together with Peter, they had enjoyed the marked confidence and favor of Jesus. Moreover, they were His cousins. So their ambitions soared high. At one time they had induced their mother, Salome, to intercede for them. She asked Jesus, to grant that these my two sons may sit, one at the right hand and the other at the left, in thy kingdom (Matthew 20:20-23).

But this false ambition was not confined to John and James. The rest of the apostolate fully shared it. When they heard the bold request of sons of Zebedee, "they were moved with indignation." It was their jealousy made them indignant, not their loftiness of spirit. And it was this ugly, self-seeking spirit that again manifested itself in the Upper Room.

When Jesus observed it, He arose from the supper and began to wash the feet of His disciples. This humble service was usually performed by a slave. The Master attired Himself like a menial servant, in order to make the intended lesson the more impressive.

It is obvious that the act has no ritualistic significance whatsoever. Jesus did not perform it to fulfil a Jewish ordinance or to establish a binding Christian rite. He used an Oriental custom in order to teach His disciples a much-needed lesson most impressively. His act was a dramatic rebuke of the evil spirit that dominated the disciples, and a vivid demonstration of the supreme principle of the Christian life. By washing the feet of the disciples the Lord proclaimed in the unmistakable language of action that "whosoever would be first among you, shall be servant of all" (Mark 10:44). In an unforgettable manner Jesus taught these blind and blundering friends of His that the supreme law of the Kingdom of God is the principle of humble service.

The impulsive Peter objected vehemently, feeling his unworthiness to accept such a service at the hands of his Lord. He exclaimed, protestingly, "Lord, dost thou wash my feet?" But Jesus allayed his scruples. His reply discloses the deepest meaning of the act (vs. 10-17).

First came the comforting assurance, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." John tells us that the Master had Judas in mind, His betrayer. "Therefore said he, Ye are not all clean." But these kindly words also softened the rebuke Jesus was administering to the selfish ambitions of the others. They signified that the disciples had been bathed and cleansed inwardly, as it were, by their fellowship with Jesus. But they needed a further cleansing, even the washing away of their selfish and sinful ambition.

Then followed a searching question and an earnest exhortation. Jesus said, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well: for so I am. If I then, the Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily I say unto you, The servant is not greater than his lord; neither he that is sent greater than he who sent him. If ye know

these things, happy are ye if ye do them."

II. Its Significance. Jesus rebuked and repudiated the selfish ambition of His followers. Rightly so, for, measured by His standards, their desires and dreams of greatness were false and mean. But let us remember that the messianic kingdom represented the noblest ideal of that age. And it was upon the rewards and honors of this kingdom of the Messiah these young men had set their affections. Contrasted with the popular ideals and aspirations of their time, their ambition was noble and exalted. It was the mark of a choice spirit. And Salome, the mother of two of these adventurous youths, shared and fostered the religious ambition of her sons.

What about our modern youth? Do they eagerly seek high places in the Kingdom of God? or is their ambition centered upon the rewards and honors of the kingdoms of this world? That question raises a vital issue. As youth goes today, so the world will go tomorrow. And much is being spoken and written about the attitude of our young people toward the things of the Spirit. But one thing is certain. Youth loves adventure. It will not follow a dull leader, nor rally to the support of a petty cause. But they will follow Christ, if we lift Him up and show Him unto their

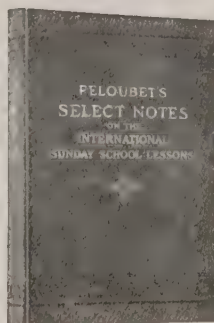
eager hearts and minds as the giver of the abundant life. And they will support His cause, the Kingdom of God, the greatest and noblest adventure ever launched upon earth.

The supreme significance of our lesson-episode, however, is stated in our Golden Text, "Gird yourselves with humility to serve one another" (I Peter 5:5). Jesus repeatedly pronounced the same principle. "Whosoever would be first among you shall be servant of all" (Mark 10:44). "The Son of man came out not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28).

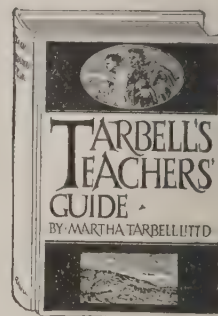
Thus, according to the teaching of Jesus, humble service is the standard and the criterion of greatness. He contrasts this new and true standard with those in current use among "the Gentiles." What is their estimate of greatness, service or selfishness? And who are their great men? Not those who serve, but those "who lord it over them" (Mark 10:42).

What Jesus taught and demanded, He also practices. He enforces His teaching by pointing to His own example. He came to serve, not to be served. In our lesson He exemplified that new standard of true greatness by the symbolic act of washing the feet of His ambitious, self-seeking disciples. It was the dominant principle

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of His entire life, and the motive that led Him to the cross. It is also the supreme principle of the Christian life, and its most difficult lesson.

We, too, need to learn that difficult lesson. In God's Kingdom true greatness implies service. That is what salvation means. Sin is selfishness. The sinner is a self-centered man, who forgets and repudiates his God and his fellowmen. He uses men and things alike to serve his individual aims and ambitions. Christ saves men from sin. He opens their eyes to the folly of it, and He redeems them from its guilt and power. He transforms selfish men into sons and brothers, who seek to serve God and man even as they have been served by Him who gave Himself to the utmost for their salvation.

That Christlike standard of greatness is still far from universal recognition and acceptance. Men are still seeking the kind of greatness Jesus repudiated and denounced. The "great" nations are fighting for it, and individuals are striving after it. But slowly mankind is beginning to realize that here, as in all other things pertaining to life, our Lord has spoken the ultimate truth. It is not commerce, colonies, or conquest that makes nations great. It is not birth, wealth, knowledge, or power that makes men great. The real aristocracy of mankind does not consist of those who have most, know most, or do most. It is a spiritual aristocracy consisting of those who serve most and best. Whatever riches or strength it possesses, whether of purse or brain, of heart or mind or hand, it devotes to unselfish service for the good of all, not to self-aggrandisement.

The founder of this spiritual aristocracy is Jesus. Its members are those who have the Mind of the Master. They may be rich or poor, learned or ignorant, prominent or obscure. They are God's noblemen, because they love and serve. They are the salt of the earth, whose savor preserves mankind from corruption.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Jan. 20. What Do I Know About the Church? I Cor. 12:27.

The Church is one of those prominent institutions in the world to which many millions of people belong and yet concerning which there prevails a great deal of ignorance and hazy thinking. In a recent issue of the "Reformed Church Messenger" there were offered about 30 definitions of the Church, and while some of them bore a similarity to each other, there was not two definitions that were exactly the same. Some of these definitions were offered by ministers who are the servants of the Church and others by members of the Church. The difference was most pronounced in the fact that two ideas of the Church were not clearly held separate and apart. Some conceived of the Church only as a local congregation, as a group of men and women in a given community meeting occasionally for worship and the performance of certain religious duties. A great many people when they speak of the Church, have only this local aspect of it in mind. The Church, however, is something far more, something far greater than a local congregation. The Church is a great movement, starting on the day of Pentecost and coming down through history for more than 1900 years. The Church is more than a denomination, more than all of the denominations put together. The best definition for the Church is the one given by St. Paul: "The body of Christ."

Now, just like God the Father incarnated Himself in Jesus Christ and Christ and the Father were one, so Christ in turn by His Holy Spirit has incarnated Himself in the Church which is His body and which does the work of Christ and is the representative of Christ on the earth. This sets the Church apart from all mere human institutions. The Church is more than

the fellowship of believers. The Church is the agent, the instrument, the body through which Christ does His work in the world. The Church, therefore, is a divine institution. It has had a divine origin, a divine mission, a divine destiny. It is governed by a divine spirit, it has a divine word, divine sacraments. It is also a human institution. Its membership is comprised of human individuals. It has a human framework, human methods, a human area in which it operates. The Church exists, therefore, in the world for the exact reason that Jesus came into the world. There were only three things which Jesus did. He preached, He taught, He healed. These are the three things that the Church is expected to do. It must proclaim the good news, preach the gospel, it must teach and edify its members, and it must heal and help humanity.

There are four "notes" regarding the Church which we recite in the words of the Creed. We say: "We believe in one holy Catholic Apostolic Church." These four notes set forth the four attributes of the Church. The Church is one. There are not many Churches. There is only one Church. There may be many denominations, many communions, but there is only one Church, and that is the Church of the Lord Jesus Christ which is His body. The Church is holy because it has a holy origin and it is in a sense separate from the world, although operating in the world. Its purpose is to make men holy. The Church is Catholic, which does not mean Roman or Greek or Anglo-Catholic. Catholic is a word which comes from the Greek and which means general, universal, all inclusive. The Heidelberg Catechism answers this very beautifully when it says that out of the whole human race from the beginning to the end of time Christ gathers, defends and preserves unto Himself a Church so that the Church takes in the whole human race. There is no other institution like it in all the world.

Then the Church is Apostolic. This word also has a Greek origin. It means missionary. The Latin for it is missionary Church. There are many people who say they believe in an apostolic Church who still do not believe in a missionary Church, but they are affirming in Greek what they are denying in Latin. The Church is apostolic, missionary. It propagates itself, it extends its borders into every country, into every area and department of human life.

Being what it is in its very nature and in its mission in the world, the Church can never die. Some people may neglect the Church to their own hurt, but the Church will go on as it has in centuries past.

"O where are Kings and empires now
Of old that went and came?
But Lord, Thy Church is praying yet—
A thousand years the same."

A CARDINAL CAUTIONS FATHER COUGHLIN

Father Coughlin of Detroit has been roaring over the radio for several years correcting the universe and setting the social order right every Sunday afternoon. He is against capital, believes in socking the rich and dividing up. His latest proposal is that the government issue ten billions of paper money and give every one a job or, if it cannot find or make the job, then give every one a living wage of \$1,500 a year: which goes the California dentist one better with his proposal that the government give every one over sixty years of age a pension of \$200 a month; at least Father Coughlin's proposal would find more takers and more quickly bankrupt the government.

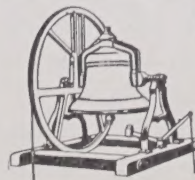
Cardinal William O'Connell, of Boston, has seen fit to caution the Detroit priest, saying to him: "I do not sit in judgment on Father Coughlin, but experience has taught me that, in general, clergymen, no matter of what creed, are treading on hazardous ground when they try directly

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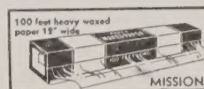
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to solve political and economic problems." To this Father Coughlin made a rather irritating and defiant reply, telling the Cardinal that he has no authority outside of his own parish and that he had better stay there. Nevertheless, the Cardinal spoke in terms of wisdom and he addressed his caution to clergymen "no matter of what creed."

We have heard the wonder expressed that the Roman Catholic authorities do not take some official action putting a damper on Father Coughlin, but they are freely tolerant of such talk as long as a priest does not criticize the Roman Catholic Church and hierarchy, especially the pope; but one unfavorable word on these forbidden topics and such priests will be heard no more.

—The Presbyterian Banner.

JAPAN AND THE OXFORD GROUP

By Dr. Toyohiko Kagawa
(From the preface to the Japanese translation of "For Sinners Only")

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BOOK REVIEWS

Study Your Bible, by Edward J. Young.
Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$1.

This is another volume on Bible study, among many of a similar kind. It has little originality as to the treatment of the historic or doctrinal interests of the old Book. It deals for the most part with the book of Genesis. But it has a fine redeeming feature in that the whole thesis clings to the sane view of the cardinal truths of redemption. The author flings a strong challenge at the modernistic schools and their teachings, and more especially so, since they hide themselves behind the many foolish and unwarranted conclusions of scientific investigations. But he declares in unmistakable language that God is God and Christ is Christ in very sensible words and phrases.

The Theory of Evolution and Facts of Science, by Harry Rimmer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$1.

The writer has taken up a big subject, with its endless technical perplexities and philosophies, in a very bold way. He has tried to clarify the many uncertainties and conflicting opinions between evolutionary science and Christianity. He shows that the safest foundation of truth for mankind is the absolute Truth of the Bible, and that every other theory as to man's origin and destiny has only scientific relations, if any, to the real explanation of his life and future. The Bible, he contends, in vigorous logic and common sense, is the best interpreter of this cosmic world and the God Who rules therein. He also argues that the theories of scientific evolution do not and never can explain the mysteries of life nor the terms of divine revelation. It is, upon the whole, a strong book and worth reading. —B.

WAR MUST BE ABOLISHED

(From an address by Carrie Chapman Catt, delivered at the annual meeting of the World Alliance for International Friendship Through the Churches, New York, November 14, 1934)

"If you do not approve the excitements of war, the lowered morality, the coarsened thinking; if you are shocked by the increase of crime, both adult and juvenile, of insanity and divorce; if you note with pain that civilization seems backsliding instead of evolving; if you worry because business is at a standstill, millions of men and women unemployed and on relief;

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taxes rising and every one you know depressed in mind and spirit; let the dead past bury the dead past and devote all energies to the protection of future generations by putting the aim of complete and speedy abolition of war in the lead of all plans."

"... War will never be abolished until all who believe in perpetual peace keep saying: 'War must be abolished.'" ... "If friends and neighbors laugh at you, never mind; if they pronounce you idiotic, be patient and keep on talking. One by one, others will take up the call, cautiously, guardedly, but each week, each month, each year, the call will rise higher and spread farther until, by and by, per-

haps afar off, from ocean to ocean, our millions in unison will shout: 'War, war, destroy it.'

" . . . War, abolish it! There is no other way to cure it. Abolish it. Be done with it."

FACING FOREIGN MISSION DAY

(Continued from Page 2)

ing afterwards. Very reassuring news had come the day before. At a reception given to us Buchers by the Eastview Y. M. C. A., Mr. Giang had read this reassuring news and had made a careful explanation of the position of the various Red armies, and had shown that our greatest danger is the Reds who are now being driven out of Kiangsi, and who are planning to go to Szechwan through Hunan. . . . Miss Zierdt came in and said that an army medical man had come down from Fenghwang and had secretly told Dr. Yao that Gen. Chen's army had been badly defeated with the loss of 1,000 men. His advice was that we pack up and leave. There surely was a scattering. But we soon discovered that this report was entirely false. Then, as everybody assured us that the danger was past, we resumed unpacking, finally getting all our six trunks unpacked. I also prepared for the next two months by buying \$50 worth of coal and about \$20 worth of wood.

Sunday morning, Nov. 18, Mr. Djang told us that the news was not so good that day. It appeared that the Kweichow troops in the employ of Gen. Chen were refusing to fight. They are Kweichow troops and felt that they had no duty to fight for Hunan. Therefore, owing to their refusal to fight, Gen. Chen's troops were caught on the flanks, which the Kweichow troops were supposed to defend, and they were badly defeated with heavy losses. Thus said the news. As conditions had seemed to be so good, we had released the boats that we had been holding in waiting to meet an emergency on Saturday, the 17th. Therefore, we had to re-engage boats and get ready for escape if it became necessary. In the afternoon the news was confirmed by a military adviser, who said that Gen. Chen had been defeated, and that Yungshun was again in the hands of the Reds. He advised us to pack and get our goods on boats during the night—so as not to disturb the people. Therefore, we began to pack again.

Later in the afternoon Mr. Yuen, a friendly Shenchow merchant, an old-type Chinese scholar who had formerly been a personal teacher for several of our missionaries, came to see us. He also advised us to prepare to go at once. He was especially urgent because of the news that he had gotten through a boatman who was in Yungshun the first time it was captured by the Communists. This boatman came to Mr. Yuen's store to buy some goods, and in the course of his conversation he gave Mr. Yuen the information that previous reports of wholesale looting and burning were not true and also the reports that many young girls had been carried away for wives for the Red soldiers. A few places were burned and the rich were compelled to make heavy payments to the Reds. He had seen one of the Red leaders, and immediately behind the horse of this leader walked two foreigners whose hands were tied and they were otherwise tied so as to prevent their escape. They were wearing straw shoes, very poor thin clothing, and their faces showed that they were completely exhausted and were suffering physical torment through this exhaustion. Mr. Yuen said that we missionaries must be ready to run if the Reds came to Shenchow, as we must not suffer in that way.

The two men seen by that boat captain were probably the two China Inland Mission missionaries who were captured some weeks ago. These two men and their

wives and a single lady were captured. First the two wives were released, with a note demanding ransom for the men. Later the single lady was also released. Ho Lung does not want women captives. They cannot move from place to place quickly and hence are a hindrance to the quick movements of the Reds. It is by their quick movements from place to place that the Reds keep surprising the military and win most of their raids.

We packed our trunks and sent them down to the shore and on to one of the boats. We also packed some baskets. The boats were small, and the Buchers, Snyders, Miss Zierdt and Miss Brown, all occupied one boat. Hence the amount that we could send down to the boat was strictly limited. We Buchers brought two very large trunks and four steamer trunks packed very tight with clothing and supplies to China with us. We brought three steamer trunks out of Shenchow with us. We stand to lose the rest. Snyders and the two ladies mentioned also will lose heavily if our place is actually raided. That new Japanese set of dishes has been hidden in their home by our servants, Djang and his wife, and they said that they will try to hide other things. Other servants are trying to hide the Church organs and other valuable goods. They may succeed in doing so.

Well, after we Buchers had packed the three trunks and several very large baskets and sent them down to the boat, we went to bed. We had been told that the danger was not immediate and that we would not need to leave before the next day. Therefore, we ought to get some sleep and be ready for work the next day. But about 11.30 P. M., Principal Giang called us. He brought the news that Yungshun had most surely fallen. Gen. Chen's army was badly scattered and it was doubtful if it could do any more fighting. He advised us to get on board the boats at once as a group of boats with military protection would leave at day-break, and these soldiers would protect us from local bandits that might rob on the river. He also gave us the official password for the night, having been told by the military official to give us the above advice, and this made it possible for us to go down to the shore and get by the soldiers if challenged.

These reports, coming direct from military headquarters, dared not be ignored. We were faced by several dangers. First, if these reports were true, then the Reds could get to Shenchow in two days easily. We knew that the soldiers of Gen. Chen who were in Shenchow were too few to fight the Reds and that they were already under orders to retreat to Fenghwang, and we could not count upon them. Therefore, the military outlook was very bad. Second, we also knew that the Reds could come down the North River a short distance and then take a road that is a short cut to Behyung. Behyung is on the Yuen River 20 miles below Shenchow and if the Reds occupied that village then we could not go down the river to Changteh and safety. This fact we had to consider. Third, these reports, since they came directly from the military headquarters, were from the best and most authentic sources of information that we had. They dared not be ignored.

For these reasons we decided to get aboard the boats at once and leave at day-break on Monday, Nov. 19. Rev. Mr. and Mrs. Hilgeman and their infant son occupied one boat. They took Dr. Yao, of the medical staff, and his son with them on that boat. Misses Brown and Zierdt, Rev. Mr. and Mrs. Snyder, and we three Buchers, occupied the other boat. A student, whom Miss Zierdt is supporting, was also on this boat. We should have painted the name "Sardine Boat" on it. A third boat, somewhat smaller, was occupied by Girl School teachers, hospital nurses, and Miss Liu, of the evangelistic work. I guess they were also crowded pretty tightly. But

we all made the best of a bad situation, trying to find all possible humor in our uncomfortable quarters.

There must have been over 100 boats loaded with refugees which came down river that Monday. Nearly all the officials were with that fleet. Mr. Gwoh, of the Salt Gabelle, and his own private soldiers with him, and he offered to escort us through dangerous places. However, the river was peaceful. During the second night our boatman started out about 2 o'clock in the morning, and soon we were challenged. It turned out to be Mr. Gwoh's boats which had been challenged by men in a suspicious-looking boat. The soldiers drove them away by threatening to shoot. Then Mr. Gwoh ordered our boats to tie up along side of his boat, and we all floated down river together. We already were below the rapids. We floated into Taoyuan in this way. On Wednesday afternoon we arrived at Changteh where our missionary friends had already arranged for our entertainment in the various Missions.

Thursday morning Mr. Snyder was told at the Telephone-Telegraph-Post Office that Gen. Chen's soldiers had left the city, which was true. They also said that the Shenchow P. O. Telegraph-Telephone men had also left the city and gone across the river. In the afternoon the same offices said that their men had set up their instruments a few miles from Shenchow and reported that Shenchow was occupied by the Reds on Thursday afternoon. As this news seemed to be authentic and there was no knowing how long we would need to remain away from Shenchow, the Station resolved that Mr. and Mrs. Hilgeman and son should go to Hankow. This was by the advice of Dr. Tootell. Mrs. Snyder would go to Yochow City by bus and train—that is, via Changsha, since she had business in this last named city. Mr. Snyder should remain in Changteh to keep in touch with Shenchow. Miss Zierdt, Miss Brown, and the Buchers should go to Yochow City by water. Therefore, we boarded the Daishengchang trailer (houseboat pulled by a launch) early Friday morning, and left for Yochow City and Hankow.

Now if there is anything worse than traveling in a small cargo boat packed in like sardines in a box, it is traveling in a Daishengchang trailer. And if there is anything worse than traveling in a Daishengchang trailer—well, we have not yet experienced it. It is just about the acme of bodily and mental discomfort. But we arrived in Yochow City yesterday morning, Sunday, Nov. 25. Rev. Mr. Yaukey was awaiting us, and our Yochow friends have made us very welcome and very comfortable. And we would be feeling right happy again providing we knew what is the best thing to do in the immediate future. The situation is not easy.

By all odds Mr. Snyder and I should be in Shenchow now. When the time to flee came, and we left, nearly all the Roman Catholics also fled. But they have a Bishop who commands, and he worked out a good plan. He sent the nuns and younger priests to Hankow. Then he sent the older priests to various out-stations which were not in immediate danger. He himself, with one of his younger men, remained in Shenchow, ready to leave should the Reds come. When the P. O. Telephone people left, those two men left also. But when the danger was reported past, and the Telephone-Telegraph-P. O. men came back, those Catholics also came back. Therefore, at the present, the Roman Catholics are carrying on their work in Shenchow, while all the Protestants are out of that city. That is a humiliating situation, to say the least.

Now, please remember that this is a private letter, stating only my personal opinions. And my personal opinion is that we men are at too great a disadvantage at present. The women consider themselves quite as capable as the men, quite as able

to withstand hardships, quite as able to face the Reds. And all this may be true and then again it may not. Certainly no man is willing that the women and children of the Mission should be exposed to capture by the Reds. We have no guarantee that the Reds will continue to respect our missionary women. Therefore, at such a time as this, the men wish to get the women and children out of the way of danger. But the women outvote the men two to one. And they simply say that if any of the men stay they will stay, and what are the men to do? Poor things! Too much petticoat government! We cannot help but admire this courage and coolness on the part of our women folk, but sometimes we wish that we had some one in authority like the Catholics have.

I told Mrs. Bucher what I said about too much government by women, and she does not agree, naturally. Well, circumstances alter our judgments of things. I am quite willing to agree that in many things, and it may be in most things, a woman's judgment is just as good as a man's, but the circumstances in this case are such that we need the decision of a man who has good judgment. It was simply impossible to let our women remain in Shenchow. And, as they see it, if the men would stay they must stay. Pride itself would cause them to take such a position, and we are proud of them for taking it. Yet I am convinced that the women should have left Shenchow, and at least two of us should have remained. The thought that the Roman Catholics are going right ahead with their work while we Protestants are out is galling, to say the least. We lose a tremendous lot of face with the Chinese.

I hope that you are all in the best of health these days, and that the work of the Board is prosperous. It surely was quite a relief to get the news that the Board expects to be able to restore our salaries in part and the children's allowances. That is very good of the Board. I understand that many of the missionaries have used up all their savings, and have no margin for next year. Therefore, this partial restoration of salaries brings much needed relief to many of them.

Fraternally yours,

J. Frank Bucher.

ONE BOOK A WEEK

(Continued from Page 2)

being; (2) hears and answers prayer; (3) is to be worshipped only in spiritual ways; (4) forgives and saves those who repent and run from sin; (5) is known through nature and intuition. Later after the great Keshab Chandu Sen joined the movement these articles of the creed were added to the chief one being that the knowledge of God comes through inspired men as well as through nature and intuition. Thus the doctrine of the Incarnation was added. Keshab was a remarkable man. He stirred all India with his reforms, especially he opened the way for the emancipation of women. Keshab also introduced that most remarkable young man Rama Krishna to India and opened up before him such a sphere of influence of the educated young men of Calcutta as resulted in the establishment of the Vedanta Society in the West. But I cannot go on. If I should tell the whole story it would take the whole book—but this is an example of what Mr. Griswold has done for us. The Brahmo Samaj swept intellectual India. It was somewhat like the Unitarian movement in America. But here are three men introduced to us who were among the most interesting men and capable of any India had known and so different from the Western type of mentality.

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In Rama Krishna Para Mahansa we have "the illiterate saint" of Bengal, who did a marvellous job among college men. He was a Mr. Moody of India. Swami Vivekananda was a Hindu who went far ahead of most Hindus in Western education so that he came to America as an apostle of the Eastern faith and he became its great apologist to this country. He appeared at the Parliament of Religions held in Chicago in 1893 and swept everything before him. The gist of his teaching was "fearlessness". "The greatest sin is to think yourself weak, no one is greater; realize you are Brahman. . . . The whole secret of existence is to have no fear. . . . Infinite strength is religion and God. . . . Fear is death. . . . Fearlessness is not possible as long as we have even God over us; we must be God."

Everybody has heard of that saint Sadhu Sundar Singh—no one knows whether he is alive today, or not for every few years he disappears into the mountains all alone and is gone for weeks, and he is now on one of those retreats. He is known all over Europe and Asia as "the saint". He is the gift of India to Christianity—the greatest Hindu yet to embrace the Christian faith. "Peace" was his great quest, and he found it as did Paul in a miraculous vision of Christ.

I cannot take the space to tell the story of Gandhi, Tagore and others of recent times, but my readers are familiar with them. They are all wonderful men and all have found the way of life for them and are trying to show it to others. I keep this last paragraph for the woman who has worked wonders for the women of India. One hears little of women in India but since Pandita Ramabai their status has changed entirely. Her home for widows and orphans where she has 2,000 under her care exerts an influence far beyond the walls of the institution until it has become a religious movement among women that spreads and spreads until it bids fair to become almost a religion in itself.

—Frederick Lynch.

OBITUARY

CHRISTIAN A. WISMER

Christian A. Wismer, an elder of St. Luke's Church, Trappe, Pa., died on Dec. 1, after a confining illness of a few weeks. He was born in Skippack township, Montgomery County, Nov. 6, 1856. His father, Abram K. Wismer, was a Mennonite minister, and his grandfather, a Mennonite bishop.

In his passing, St. Luke's Church has lost a most loyal, faithful and earnest worker, a noble example of a devout and sincere Christian. We also pay a high tribute to his faithful service as an officer in the Church. He served as a trustee for several years and gave 28 years of continuous service as an elder. Elder Wismer was the choirmaster of St. Luke's Choir for 35 years and was a regular member of the Choir for 44 years. Having united with St. Luke's 44 years ago, he has regularly attended the services of the sanctuary and his Communion record of 44 years was almost perfect, as he was absent but once. Elder Wismer was especially interested in the work of Philadelphia Classis, a delegate elder over a long period of years, and has served on various committees and faithfully attended the meetings of Classis and Synod.

We greatly miss our co-laborer in the Lord, and will no longer have his fellowship on earth, but we do earnestly hope that many will emulate his example of Christian service. His many relatives and friends attended the funeral service in his home Church on Dec. 6, in which members of the choir sang and the pastor conducted the service. Interment was made in St. Luke's Cemetery, Trappe. Elder Wismer was also a charter member of St. Luke's Chapter of the Churchmen's League and a member of the Classical Committee.

—A. C. O.